

so severe a loss in the premature demise of Bishop Heber, yet it is a source of no little consolation to reflect, that it pleased our Maker to remove His beloved servant from a scene of worldly revolutions, to a state of inexpressible happiness and everlasting bliss.

"It must also add to the consolation of the friends of the lamented Bishop to hear, that his loss is not only felt by the members of his numerous flock, but also by the limited number of my countrymen resident in Calcutta, whom his Lordship was lately pleased to honour with every mark of friendship and consideration. Impressed with a sense of gratitude and esteem for departed worth, we were all assembled in our Church on Sunday last, to pay a public and sincere tribute to the memory of our national friend. Every feeling of sympathy and good-will, every mark of outward honour and veneration, were displayed by our community on this melancholy occasion. To this I may add that, as we had the happiness of being honoured with his Lordship's presence in our holy sanctuary but a few months ago, (at which the bosom of every son of Haic rejoiced, considering the consequence of this visit would prove beneficial to our national good,) we have now had the melancholy duty of assembling at the same sacred spot to bemoan the loss of the friend of Haic, occasioned by so severe and terrible an event. Though his friendship was of so short a duration, his memory will be forever associated with our best recollections.

"JOHANNES AVDALL."

"The very sudden and melancholy demise of the Right Reverend the Lord Bishop of Calcutta, is an event truly to be lamented and deplored, not only by the members of the Protestant Church, over which his Lordship presided, and by the European community, amongst whom he moved with every engaging quality, but also by such foreigners as had an opportunity of appreciating his amiable manners, and were capable of estimating his worth and learning.

"On Friday last, when this melancholy intelligence was made known among the members of the limited Armenian community of Calcutta, who have been treated by his Lordship with the greatest kindness and consideration, they were not only seized with poignant grief at the premature death of such an excellent character, but considered it a national misfortune to lose, in Bishop Heber, a sincere friend to the Haican race, and to the Church of Armenia.



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"Accordingly, yesterday being the sixth Sunday of Lent, conformably to the code of that ancient Christian Church, high mass and office were performed by Ter Joseph Stephen, late vicar of the Armenian Church of Calcutta, for the rest of the departed soul of the lamented Bishop. The congregation was more numerous than usual, and their countenances plainly expressed their grief for the loss of one so beloved, and who had their interest so much at heart. While the awful knells, corresponding to the age of his Lordship, fell mournfully on their ears, many of them were evidently overpowered by the solemnity of the scene, and regret for the loss Christianity has sustained. Indeed the whole of the community were assembled on this melancholy occasion, to pay a tribute of their gratitude to departed merit, and to offer their prayers to God for the spiritual rest of him, who was so unremittingly engaged in the cause of the Bible, and in promulgating its most pure and salutary doctrines.

"This humble tribute to the memory of the lamented Bishop, is from one of the sons of Haic, who had the honour to experience the favour and friendship of the second diocesan of the Protestant Church of India, and to whom and to his nation the name of Heber will ever be dear, and by whom it will never be forgotten."

The following letter was written to the editor by a Hindoo gentleman, who had, in common with many of his countrymen, been received and treated by her husband with marked kindness. It was the Bishop's wish to lessen, as far as his influence extended, the distance which the policy of our Indian government has placed between the European and the native inhabitants of the country, and to remove from the minds of the latter the painful sense of inferiority which the conduct of the greater part of the European residents in Calcutta was calculated to excite. In true policy, as well as in humanity, the Bishop considered this the right course to be adopted; and the proof which the editor now gives of the effect which it produced on the minds of the natives, and of the assurances of their sympathy in her affliction, is not the only one she could adduce.

"Being informed of your Ladyship's intended departure from Calcutta, allow me, honoured Madam, to express my sentiments, by this opportunity,

of the heartfelt loss of so excellent a friend as our much-respected and beloved the late Bishop of Calcutta: this I feel reluctant to state, for fear of damping your Ladyship's mind; but still I am confident I have not words to express the good character and virtues that our lamented friend has a claim to be spoken of. The late Bishop was a man whose motive was to promote the happiness and do good for the people, as far as it lay in his power; and his loss will, no doubt, be ever felt by all who knew him, and particularly by me, who has so frequently received most friendly attentions.

"I called several times at your Ladyship's late mansion, with an intention of meeting and enquiring after your Ladyship's and the children's health; but I was so overcome with the sudden loss of our much-beloved Bishop, that I could not have the spirit of mind to go up stairs. Gratitude prompts me to assure your Ladyship that I will feel happy and proud to pay my respects to your Ladyship, and see the children, any time most convenient to your Ladyship.

"I am anxious to hear of your Ladyship's safe arrival in England, and hope that God Almighty will enable you there to enjoy, many years, the comfort of having your dear children with you, to whom God grant the same wisdom and goodness of heart as our worthy and much-beloved late Bishop had.

* * * * *

"I remain, honoured Madam,

"Your Ladyship's most obedient,

"and with much regret,

"COSSINAUTH MULLICH."

"Calcutta, June 8, 1826."

When the intelligence of the loss which India and Christianity in general had sustained reached England, some of the Bishop's personal friends met at Oxford, and issued the following advertisement:

"At a meeting of the personal friends of the late Reginald Heber, Bishop of Calcutta, assembled for the purpose of testifying, by some public act, their respect for the memory of one so distinguished in this university by his genius and learning; one so virtuous and amiable in private life, and so thoroughly devoted to the great cause in which his life was lost;—it was resolved, that a subscription be opened for defraying the expence of a monu-



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ment, to perpetuate those feelings of admiration and esteem which are well known to prevail in the kingdom at large, and to transmit to posterity a record of his eminent services in the propagation of Christianity in India.

"It is hoped and expected that the design thus commenced among his own more immediate friends, and in the scene of his early studies, will soon be generally approved and encouraged. According to the extent of this encouragement must, at some future period, be determined both the kind of monument to be erected, and the place most suitable for its reception.

"In the mean time subscriptions will be received at the banks of Messrs. Parson, Oxford, and Messrs. Hammersley, London.

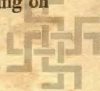
"EDWARD DAWKINS, All-Souls', }
"EDWARD CARDWELL, Brazenose, } Treasurers."

The subscriptions which were in a short time received amounting to a large sum, it was determined to extend the original design, and a meeting was consequently held in London, when the following resolutions were adopted :

"London, April 12, 1827.

"At a meeting held on the 30th of March last, at the house of the Right Honourable Charles Watkin Williams Wynn, in furtherance of a design, commenced at OXFORD, to testify, by some public act, the respect felt for the memory of the late Right Reverend Bishop Heber, it was resolved that a committee should be formed for the purpose of promoting the subscription more generally in LONDON, and the COUNTRY AT LARGE; and the experience of very few days having authorized the belief, that when the design shall be more publicly known, ample funds will be collected to erect, in the Cathedral Church of St. Paul, a monument worthy of Bishop Heber's memory, it has been determined, first, to extend immediately the subscription for effecting that object, and, secondly, to appropriate the surplus, if any, to the endowment of an oriental scholarship."

The design for the monument, on which Mr. Chantrey is now at work, is that of a colossal figure of the Bishop, kneeling on a pedestal, in the attitude of devotion; with one hand on his bosom, and the other resting on the Bible.



In the parish Church at Hodnet a monument is erected to the Bishop's memory, at the request of his maternal uncle, the late Rev. George Allanson, who succeeded him in the living. The inscription which it bears is written by Mr. Southey.

Sacred to the Memory of the Right Reverend Father in God,

REGINALD HEBER,

who was born April 21, 1783 ;

instituted to the Rectory of this Parish 1807 ;

chosen Preacher at Lincoln's Inn 1822 ;

consecrated Bishop of Calcutta 1823 ;

and died at Trichinopoly April 3, 1826.

This monument is erected at the request of

his maternal Uncle, the Rev. G. Allanson, late Rector of this Parish,
in honour of one whose virtues will long be held in pious remembrance here,

where the poorest of his parishioners regarded him as a friend,
and where he administered to the temporal and spiritual wants of all,
as a father and a faithful guide ;

one whose preaching was simple, impressive, charitable, earnest,
and eloquent ;

fitted alike to move the affections, and convince the understanding ;
whose life was a beautiful example of the religion to which it was devoted ;

and who, in every station to which he was called,
performed his humblest, as well as his highest duties diligently
and cheerfully,

with all his heart, with all his soul, and with all his strength.



Extracts from Resolutions passed at a Meeting of the Society for Propagating the Gospel in Foreign Parts.

“ The Committee, in obedience to the instructions conveyed to them at the last board, have proceeded to take into consideration the most appropriate means of expressing the sense entertained by the Society, of the important services conferred by the late Lord Bishop of Calcutta on the cause of Christianity in the East, and the serious loss sustained on the death of that eminent Prelate, while engaged in the active and personal superintendence of the missions in Southern India, and beg leave to recommend that the following record be inserted on the journals of the Society :

“ The Society, deeply impressed with a sense of the loss which the Christian Church in the East has sustained by the death of the late Lord Bishop of Calcutta ; and desirous of testifying in a becoming manner their admiration of his talents, learning, and piety ; his indefatigable zeal in the service of the Church, and ardent devotion to its interests ; as well as of expressing their gratitude for his unremitting attention to the missionary establishments of the Society ;

“ *Do resolve,*

“ That, in compliance with the earnest recommendation of Bishop Heber, as contained in his last communication, the Society's Mission College in Calcutta be opened to the admission of foreign theological students, under the provisions set forth in Bishop Heber's despatch ; and that, the necessary alterations being made in the College statutes for that purpose, a young deacon from Ararat, Mesrop David by name, specially selected by his Lordship, and proposed to be maintained at the Bishop's own charge, shall, as a particular mark of respect to the late Bishop, be adopted by this Society, and admitted as first student under the new statute.

“ The Committee also, in furtherance of the views originally contemplated on the establishment of an episcopal see in British India ; and sensibly alive to the importance of securing to the missionary establishments of the Society the advantages of a vigilant and constant superintendence, recommend that the following memorial to his Majesty's government be adopted, and presented to the Right Honourable the Earl of Liverpool,

K.G., and the Right Honourable Charles Watkin Williams Wynn, President of the Board of Controul.

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“ The Incorporated Society for the Propagation of the Gospel in Foreign Parts venture respectfully to invite the attention of his Majesty’s government to the present state of the Indian diocese, under the recent loss it has sustained in the death of the Right Reverend Reginald Heber, D.D., Lord Bishop of Calcutta.

“ The Society are compelled to observe, with the deepest regret, that a few years only have passed since the Church had occasion to deplore a similar calamity in the death of Bishop Heber’s predecessor, the excellent Bishop Middleton; and their feelings of sorrow are heightened by the consideration, that two eminent Prelates appear to have sunk under a burden too heavy for their strength.

“ When, indeed, they reflect on the extent of the British Empire in the East, and the relative distances of the establishments under the care of the bishop, they cannot but think that the due administration of such a diocese, requires exertion of body and mind, which, combined with the oppressive influence of the climate, are too great for any single individual.

“ Under these impressions they see too much reason to fear that, unless relief is afforded by some more extended arrangement, the same causes which have already deprived the Church of two of its brightest ornaments, will continue to operate with the most disastrous effect on the prosperity of the Indian Church.

“ The suspension of the episcopal functions, and of every measure depending on the personal direction of the bishop, for a very considerable period on every vacancy, to which must further be added, the time required by the new bishop to become acquainted with the peculiar nature of his local duties, is in itself a great evil. And if men of attainments and character should, by a succession of unfortunate events, be deterred from accepting this important office, there might be reason to believe, that the system commenced with such promise of success by Bishop Middleton, and continued with equal judgement and power by his lamented successor, might never be carried into full effect.

“ With these considerations in view, the Society are impelled by a feeling of duty, most humbly to submit to his Majesty’s government the expediency of establishing a bishoprick in each of the three Presidencies.



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They are impressed with the fullest conviction that the effect of such a measure would be

“ 1st.—That the charge of each bishop would be less disproportioned to his powers.

“ 2dly.—That men of professional eminence would be more easily induced to undertake the office.

“ 3dly.—That during the vacancy of any see, the episcopal duties might be performed by one of the other bishops.

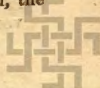
“ 4thly.—That a prospect of rising to the highest situations of the Church, would be opened to the inferior clergy stationed in India, from which they are now precluded, on account of the time which would be lost in the interchange of the necessary communications between that country and Europe.

“ Under these circumstances, and influenced by a sense of the duty which devolves upon them as a chartered body, instituted for the Propagation of the Gospel in Foreign Parts, the Society present their most earnest petition, that his Majesty's government would be pleased to avail themselves of the opportunity afforded by the late melancholy event in the Indian diocese, and take into consideration the best means of making provision for the separation of the Presidencies of Madras and Bombay from the present diocese of Calcutta, and the erection of two episcopal sees in those extensive regions, distinct from, though subordinate to that which is already established at the seat of the Supreme Government.”

Extracts of Resolutions passed at a Meeting of the Society for Promoting Christian Knowledge.

A special general meeting of this Society was held on the 6th of December, His Grace the Archbishop of Canterbury in the chair, at which the following resolutions were unanimously passed :

“ That the Society deeply deplores the sudden death of the late Bishop of Calcutta, which has deprived this institution of a valuable friend, the



Indian Diocese of an unwearied and truly primitive prelate, and the Church at large of one of its brightest ornaments.

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* * * * *

“ That the Society, being anxious to record its sense of the zeal and energy of this lamented Prelate, is of opinion that the best tribute which it can pay to his memory, will be to prosecute the important measures which come recommended to its adoption as his last wishes.

“ That the Society, having reference to a desire strongly expressed by the late Bishop of Calcutta, that members of the Asiatic Episcopal Church, not in subordination to the See of Rome, should be admitted into Bishop's College, do agree to place the sum of 2000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships for that purpose, provided they be for ever called ‘ Bishop Heber's Scholarships.’

* * * * *

“ That the Society, while it acknowledges, with the deepest gratitude, the paternal care of His Majesty's government, as well in the formation of an Indian episcopate, as in the selection of the highly-gifted persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayers of its memorial, presented in 1812, for the erection of a see at each of the three Presidencies ; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the diocese of Calcutta.

“ That, in the opinion of the Society, fatally confirmed by the result of the attempt to govern the Indian Church by a single prelate, nothing but a division of this enormous diocese can prevent a continued sacrifice of valuable lives, and a perpetually recurring interruption of the great work, for the accomplishment of which, that episcopal establishment was formed.”



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“ The committee, wishing to perpetuate the memory of their regard to the late Bishop, have directed the founding of two theological scholarships in Bishop's College, to bear the name of ‘ Bishop Heber's Church Missionary Scholarships.’

* * * * * The committee being anxious to record their deep feelings of regret and grief occasioned by the death of the late Bishop of Calcutta,

“ It was resolved unanimously, that while this committee would bow with submission to Almighty God, they cannot but deeply deplore the loss which this Society, and the Christian Church at large have sustained by the death of the late Right Reverend Reginald Heber, Lord Bishop of Calcutta ; and whilst they contemplate with gratitude to the Giver of all Goodness, the strong faith, ardent zeal, unaffected humility, universal love, and incessant labours of this distinguished Prelate, terminating only with his life, they feel themselves peculiarly bound to commemorate his attachment to the cause of missions, and more especially his wise and parental superintendence of the missionaries of this Society, labouring within his diocese, by whom they trust, no less than by themselves, he will ever be remembered as a bright example of those graces which most eminently adorn a Christian prelate.

“ It appearing to this committee that the establishment of the English episcopacy in India, has been attended with the most beneficial consequences, in reference to both Europeans and natives, but that its increasing cares will press too heavily on any one prelate,—

“ It was resolved unanimously, that while the committee beg to express, on the behalf of the Society, their respectful and grateful acknowledgements to His Majesty's government, and to the Court of Directors of the Honourable East India Company, for the support which they have given to the establishment of episcopacy in India, they unite their humble requests with those of the venerable Societies for Propagating the Gospel and for Promoting Christian Knowledge, for the appointment of such a number of prelates as may be competent to the discharge of the weighty and increased duties of the episcopate in India.”

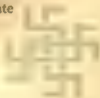


AMERICA.

These are gratifying, as well as striking and noble proofs of the admiration which the character of such a man as Bishop Heber is calculated to excite in the minds not alone of his countrymen and contemporaries, but of all, whether Christians or Heathen, among whom his lot was cast¹. They are scarcely less honourable to the individuals, and to the public bodies from whom they have emanated, than to the memory of him whose early and lamented death has called them forth. But a more remarkable example of the degree in which this feeling has been excited, yet remains to be given, and it is one which the editor has, perhaps, even a still deeper gratification in recording. With America her husband had no connection either of a public or private nature; with few individuals of that nation was he personally acquainted,—and yet in no country has his name been more honoured.

In the Autumn of 1828 the editor received a letter from William Wood, Esq. a gentleman residing in New York, informing her that her husband's "Journal in India" had been reprinted in that city, and was in extensive circulation through the United States; and that, to use his own words, "it was read by night and by day with the most profound interest, and deep enthusiasm." He also told her that the inhabitants of Canandagua, a village situated in the interior of the county of New York, on the direct road to the falls of Niagara, were so forcibly struck with the talents and virtues of its author, and with the piety which breathes through every sentence, that they caused his name to be engraved in letters of gold, on a rock of granite, which forms a part of the outer foundation of their episcopal Church, as a memorial of their veneration for his character. At a subsequent period, the vestry of St. John's Church, in the same village, requested Mr. Wood to superintend the erection of a monument in that Church to his memory. It is composed of white marble, having an urn on

¹ Many of those who contributed to the erection of the monuments in India are poor heathen natives. That these people should, out of their small means, contribute towards perpetuating the memory of one of an opposite faith and country, is very remarkable. The coincidence which, with regard to their situation in life, exists between the list of subscribers in India, and that of the Bishop's parishioners at Hodnet, who gave him the piece of plate before he left England, is too obvious to be overlooked.



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the top, with the following inscription in golden letters engraved on its tablet :

“ To the piety and virtues of Reginald Heber, Bishop of Calcutta. 1829.”

A space is left beneath for his widow's name.

At Portsmouth, in the state of New Hampshire, through the kindness of Mrs. Abott, the lady of Professor Abott, of the College in Exeter, the words, “ Sacred to the memory of Bishop Heber,” have been engraved on the front foundation-stone of St. John's Church, of which the Rev. Charles Burroughs is rector. The volume of sermons preached by the Bishop in England, which the editor published in 1828, was reprinted in New York the following year, with the following eloquent preface, from the pen of the Reverend Dr. Wainwright, rector of Grace Church, in that city.

“ PREFACE.

“ This edition of the ‘ Sermons of Bishop Heber, preached in England,’ is respectfully presented by the American publishers to the literary and religious community. It has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of the paper and the style of printing. No expense has been spared ; for the object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop of Calcutta is viewed in this country. Few individuals of the present age, born, and nurtured, and performing their important functions at so great a distance from us, have ever excited such warm or such general interest in their favour. He was indeed a scholar, and the republic of letters extends over the whole surface of the globe ; he was a poet, and increased the literary treasures of a language which is also our mother tongue ; but more than all, he was prominent in a cause which breaks down all barriers of distinction between men, and unites those who are engaged in it, in bands of the most affectionate brotherhood. A devoted friend to the cause of missions during his whole professional life, and at last a voluntary martyr to that sacred cause, it was in this character he excited our deepest interest, and in contemplating it with admiration and respect, his elegant attainments, his extensive learning, and poetical inspiration were comparatively unobserved. Now, however, his various

excellences have been placed before us in a strong light, and in him we see and acknowledge 'splendid talents, profound learning, cultivated taste, poetic imagination, the loveliness of domestic virtue, saintly piety, and apostolic zeal, combining together to form a character almost perfect.'

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"All these estimable qualities are amply illustrated in his 'Journal in India;' a work too well known, and too highly estimated to need commendation, and one that will make all who have read it, desirous of perusing whatever else may be presented to the public from the same source.

"The American publishers have been anxious to gratify this curiosity, by the early publication of the present volume. The sermons it contains, as will be seen by the English preface, were in part prepared for publication by the lamented author. The others were selected by the editor, his widow, of whom it will be acknowledged, that as she is more deeply interested in his fame than any other person can be, so has she proved by the past execution of her editorial duties, that there are few more competent than herself to extend and establish this fame, both by the publication of his remaining works, and by the memoir of his life which is promised. The sermons preached by Bishop Heber while in India, and also a selection from the parochial sermons at Hodnet, are announced in the preface to the present work. We anxiously look forward for the reception of these volumes, and particularly the latter. The clear and forcible exhibitions of Scripture truth, the earnest appeals to the conscience, and the affectionate exhortations of such a man as Heber, in the discharge of his duties as pastor of a beloved flock, must possess deep interest, and be calculated for extensive usefulness. The sermons in the present volume, although by no means deficient in the above qualities, nay, on the contrary, distinguished for the union of practical reflection and exhortation, with ingenious and learned disquisition,—yet being prepared for public occasions, and delivered, principally, before the learned bodies, are less adapted to universal perusal, than parochial sermons would be. To the man of letters, and the theologian especially, the present work will prove a valuable acquisition, and the publishers have great satisfaction in thus presenting it to their notice."

New York, June, 1829.

For these various proofs of the respect and affection which her husband's virtues have inspired in America, the editor takes this opportunity of publicly expressing her deep obligations. She feels that the warm-hearted

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persons to whom she is indebted for the communication of these particulars, will be gratified by knowing that few circumstances tended more to soothe the sorrows of her widowed heart, and to soften the severity of her loss, than the consciousness that, in the new, as well as in the old world, her husband's character is appreciated according to its just value, and that his name will be handed down to posterity, crowned with the recorded approbation of all good men.

FORMATION OF A DIOCESAN COMMITTEE OF THE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL IN CAL-
CUTTA¹.

The Bishop of Calcutta preached for the Society, at the Cathedral, on Advent Sunday, the 27th of November, preparatory to the formation of a Diocesan Committee. We extract the following official report of the proceedings on this occasion :—

“ On the day following, the 28th of November, a very numerous and highly respectable assembly met at his Lordship's house at two o'clock, for the purpose of forming a committee in aid of the venerable Society which had been thus ably introduced to the public notice, and with especial reference to Bishop's Mission College.

“ The Bishop having taken the chair,

“ The Honourable the Chief Justice moved the thanks of the meeting to the Lord Bishop for his sermon preached yesterday, and their request that he would allow it to be printed.

“ The Bishop returned thanks, and entered upon the business of the meeting by enlarging on the great importance of the propagation of the Gospel in India, and the spirit of united zeal and prudence so manifestly necessary in this cause, which has uniformly characterized the exertions of the Church of England, in the various societies connected with her, instanced in their conduct towards those who have offered themselves for baptism. He then adverted to the objects immediately before them, the past history and future prospects of Bishop's College, with the present state of its beautiful but unfinished Gothic buildings; and concluded by announcing the expected transfer to this committee of the diocesan schools, now under the Committee of the venerable sister Society for Promoting Christian Knowledge; a transfer contemplated by their founder and that of the College,

¹ See page 341.

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his lamented predecessor, Bishop Middleton, who had, in this hope, kept the school-fund distinct from the other funds of that Committee, and no less expected by the leading members of both Societies in England, to whom, indeed, it had been already proposed by the Bishop of Chester.

“ The following resolutions were then moved and carried unanimously :—

“ I.—That the Incorporated Society for the Propagation of the Gospel in Foreign Parts having, for more than a century, been zealously and successfully engaged in promoting the diffusion and maintenance of Christianity in the colonies of Great Britain, and having now extended its pious labours to the British possessions in the East Indies, under the superintendence of the Bishop of the diocese, and with the sanction of all the public authorities both in England and India, deservedly claims the cordial support of all sincere Christians.

“ On this resolution being put, the Bishop, explaining the term ‘ sanction’ of government, as applied to the government of British India, stated, that it was by no means intended to imply any influence of government, as such, in the promotion of their objects ; but that sanction which they are ready to bestow on every benevolent institution, displayed in various instances, particularly in a grant of land for the College, and also by the active co-operation of many distinguished members of Government, in their private and individual capacity.

“ II.—That this meeting, being impressed with a high sense of the principles and proceedings of the Society, is further persuaded that Bishop’s Mission College, founded by the Society, near Calcutta, presents a safe and practicable method of propagating the Gospel among the natives of this country by the general diffusion of knowledge ; the superintendence and publication of religious tracts, of the Liturgy, and versions of Scripture ; and the education of persons qualified to act as preachers of the Gospel and schoolmasters.

“ III.—That a committee be now formed for the furtherance of these important and benevolent objects, within this archdeaconry, under the immediate sanction of the Lord Bishop of Calcutta, to be called ‘ The

Calcutta Diocesan Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts,' and that the following be adopted for the general rules of the Committee :—

" 1.—That the objects of this Committee be the furtherance, in India, of the designs of the Society for the Propagation of the Gospel, and more particularly to promote, by such means as are in their power, under the direction of the Bishop of the diocese, the establishment and support of the Society's missions and schools within the limits of this archdeaconry; the maintenance and education, in Bishop's Mission College, of proper persons to conduct the same; and the supply to the College and to the Incorporated Society of whatever information they may obtain as to the means and opportunities for missionary exertions in this part of India.

" 2.—That the Right Reverend the Lord Bishop of Calcutta be President, the Venerable the Archdeacon of Calcutta and the Reverend the Principal of Bishop's College Vice-Presidents, and the Treasurer of the Bank of Bengal Treasurer of this Committee.

" 3.—That all contributors to the objects and designs of the Society in this country, to the amount of one hundred and fifty rupees, and all annual subscribers to the amount of one gold mohur, be members of the Committee; but that benefactions and subscriptions to any amount be thankfully received.

" 4.—That the Reverend Thomas Robinson be appointed Secretary of this Committee.

" 5.—That the business of this Committee be conducted by quarterly meetings, open to all members, of whom three, besides the President or Vice-Presidents, shall be a quorum; to be held at the Bishop's house, on the first Monday in March, June, September, and December; and that the annual accounts of the Committee be audited at the quarterly meeting in December, from which date annual subscriptions shall be due in every year.

" 6.—That a special meeting of the Committee may be called, at any time, on due notice by the Secretary, in communication with the President or one of the Vice-Presidents; but that no business be transacted, unless three members be present besides the President or one of the Vice-Presidents.

" 7.—That, with reference to the unfinished state of Bishop's College, and regarding that institution as the source whence this and the other presidencies of India are to expect men duly qualified to communicate instruc-

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tion to the natives of this country, the whole of the sums now collected, and the amount of the first year's subscriptions, after the necessary and incidental expences of this Committee shall be paid, be remitted to Bishop's College; reserving, however, a discretion to this Committee to dispose of any subscriptions or donations hereafter entrusted to them, in such manner as may seem to them expedient, in conformity to the first standing rule of this Committee, and to the regulations and practice of the Incorporated Society.

" 8.—That these be considered as the standing rules and orders of the Committee, and that none of them be repealed, suspended, or altered, except at the general meeting of the Committee, at which the President or one of the Vice-Presidents, and at least five other members, shall be present, and of which fourteen days' notice shall be given to all the members of the Presidency, and that intimation of the repeal, alterations, or suspension, be immediately notified to the President, if he be not present.

" IV.—That these resolutions and rules, together with a memoir of Bishop's Mission College, be printed, and copies of them forwarded to the Incorporated Society in London, to the Archdeacons of Madras, Bombay, Colombo, and Sidney, and to the chief civil and military officers at the several stations under this Presidency.

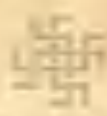
" V.—That books be opened at the different banks in Calcutta for subscriptions; and that the result of this meeting, and the report of sums collected, be sent to the several newspapers for publication.

" VI.—That the next meeting be held on the first Monday in March, 1826.

" On the motion of Sir John Franks, seconded by Mr. Pottle, resolved unanimously,

" VII.—That the cordial thanks of this meeting be offered to the Lord Bishop for having brought forward and ably conducted the business of the day, and for his exertions on all occasions for the cause of humanity and of the Christian religion.

" The Bishop having returned thanks, the meeting adjourned.



“ The contributions on the occasion amounted to 8510 rupees in donations, and 1799 in annual subscriptions.”

APPENDIX.

PETITION FROM THE MISSION AT CUDDALORE¹.

To the Right Reverend Father in God Reginald Lord Bishop of Calcutta.

Cuddalore, March 17, 1826.

“ MY LORD,

“ Praising Almighty God for having sent your Lordship safe to this place, and congratulating ourselves upon the happiness of seeing the head of the Indian Church among us, I most humbly beg leave to embrace this opportunity to lay before your Lordship the state of this little branch of our Mission Establishment, and present a petition in behalf of the same.

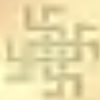
“ The mission at Cuddalore was founded about the year 1736, by the Rev. Mr. Schultze. It flourished with various success, and comprehended at seasons upwards of three hundred souls ; in which number, probably, also half-caste and Portuguese were included. When Mr. Holtzberg took charge of it in the year 1804, the number of native Christians was only fifty-three souls, besides children ; I found it rather fall short of this number, when on my arrival last year I caused the members of the congregation to be numbered. The servants belonging to the mission are one native catechist, and one native schoolmaster.

“ The number of children in the native school is about twenty ; the school-house being a very small one, and hardly able to hold more.

“ A charity school for about fifty soldiers’ children, supported by a private fund raised by subscription, and patronized by the commanding-officer, is under the superintendence of the missionary at this station.

“ The buildings belonging to our mission are, the Church, and two mission-houses, of which, that which is next to the Church is inhabited by the missionary ; the other is inhabited by the widow of the late missionary and acting chaplain, Mr. Holtzberg. Both houses are large and convenient,

¹ See page 409.



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with fine gardens, but they are upwards of seventy years old, and rather in want of repairs.

“ The revenues of the mission arise from three Paddy-fields, near Cuddalore, which yield an annual rent of 108 rupees, which, however, is not sufficient, the annual current expences being 240 rupees. A village called Padrecottagam, near Portonovo, belongs to this mission. The revenue arising out of this possession would be more than sufficient to maintain the mission; but on account of arrears due to government, it was sequestered some years ago by the collector, so the mission does not derive any advantage from it for the present. The Madras District Committee and the missionaries have it under contemplation, either to sell it, if it could be done with some advantage; or pay off the arrears, and carry on the cultivation on account of the mission.

“ The mission is for the present without debts; but in order to ensure it, for the future, a revenue adequate to its expenditure, and enable the missionary gradually to enlarge the establishment, build a new school, keep the mission-houses in repair, &c., I thought it advisable to employ 973 rupees received as donations from friends on the continent, by the Reverend Dr. Knappin Halle, in erecting a house to be let out for the benefit of the mission. This house is now building in Fort St. David, where a piece of ground on a very eligible spot has been obtained from government.

“ But an object, to which I most humbly beg leave, in particular, to call your Lordship's attention, is our Mission Church.

“ This Church was built not very long after the mission was established, but thoroughly repaired, and considerable improvements added in the year 1795, by subscription. Since that time no particular repairs seem to have taken place; and its present outward appearance bears ample testimony to the unchecked depredations which time has committed upon it. The walls enclosing the Church-yard are in a ruinous state, and the gates destroyed. The Church itself requires different repairs. The whole could not be done for less than 150 or 200 pagodas, which far exceeds our present means. Formerly the missionaries at this station were, generally, acting chaplains. They do not appear to have received any allowance from government, in order to keep the Church in repair, and I do not know whether they had any collections made in the Church for the purpose. At present, the Church has been given up to the use of the military chaplain. Some gentlemen here have been of opinion, that this circumstance, joined to the poverty of the mission, might make an appeal to public aid excusable. If

it should appear to your Lordship as a reason sufficient to justify a call upon the public charity to contribute towards the defraying the expences of the present repairs, I would most humbly ask the favour, that your Lordship would be pleased to grant permission, that a subscription for the use of the Church might be made among the residents at this station; and, as the Church is mission property, that the missionary might be permitted to have the sole management of the money thus collected, on circulating afterwards among the donors an account of its appropriation.

“ The repairs, if the fund obtained admitted of it, were not only to be circumscribed to the most necessary things, but also to extend to the inward improvement of the Church, of which part a better and larger accommodation for the English congregation (which might be effected by changing the situation of the pews, and increasing their number,) has by many been considered a very desirable object.

“ Recommending this most humble petition to your Lordship's favourable consideration, with my own and family's most sincere prayers, that it may please God to prosper your Lordship through His choicest blessings.

“ I have the honour to be,

“ My Lord,

“ Your Lordship's most humble obedient servant,

“ D. ROSEN.

“ Missionary of the Society for Promoting Christian Knowledge.”

STATE OF THE DANISH MISSION AT TRANQUEBAR¹.

To the Right Reverend Father in God Reginald Lord Bishop of Calcutta.

Tranquebar, Feb. 8, 1826.

“ May it please your Lordship,

* * * * *

“ This mission was, for upwards of a century, in a most flourishing state, and had from five to seven missionaries to conduct its concerns, who stood under the Mission College in Copenhagen, and were allowed, without

¹ See page 426.



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the interference of the local government, to carry on its affairs in the way which long experience had taught them to be the best. They went about in the Tanjore country especially to spread the Gospel, and by degrees established twelve congregations, besides the two in this territory. In their schools here they had between four and five hundred, the most promising of whom were educated for country priests, catechists, or schoolmasters; and from their press went forth thousands of books to enlighten the benighted nations.

“ But since about thirteen years, the number of missionaries has been reduced to only two, (the Rev. Dr. Caemmerer and myself;) and as the former has, besides, to perform Divine Service every fortnight in the Danish Church, that congregation having been left for more than twenty-two years without a clergyman, we are obliged to leave the performance of Divine Service, in one or other of our congregations, to our catechists.

“ We have also, since the year 1816, at which time this colony was restored to the Danes by the English, not received the stipulated sum allowed towards the support of this mission, and have, therefore, been under the painful necessity of transferring all our country congregations to the Honourable Society for Promoting Christian Knowledge; also, to admit in our Charity Schools a small number of the poorer children only; on account of which, not less than fifty children are always growing up in the grossest ignorance, hearing nothing of Christianity till they come to be prepared for confirmation.

“ But though this institution has, under these circumstances, been sadly reduced, yet the government here have now conceived a plan, which will be carried into execution as soon as its approbation shall have arrived from Europe, which will bring it to a much lower ebb.

“ The plan is as follows:—

“ 1st.—The denomination of mission and missionaries is to be abolished, as we need not convert the natives any more.

“ 2dly.—There are to be only two clergymen to officiate in the Danish and Malabar congregations.

“ 3dly.—The Portuguese, though they understand Tamil very indifferently, are to be deprived of Divine Service in their language.

“ 4thly.—The charity-schools are to be no more, but only free instruction to be afforded to the children.

“ And, lastly, the two clergymen and the schoolmasters are to stand under the government, and receive their salaries from them.

" In the mean time, ere the approbation of the above-mentioned plan has come out, the government have sold three of the mission-houses, and taken from us, for their own use, the extensive buildings of the Malabar school, and the house where the Portuguese school, the printing-office, the stores of printed books, and materials for printing and book-binding had been kept; so that little is now left to us.

" As soon as we shall be ordered to discontinue the charity-schools, (of which there were hitherto two for the natives and two for the Portuguese,) where the children are fed and clothed, we shall hardly have any schools left; for those parents who can afford to maintain their children, will prefer sending them to the schools that are supported by the Church Missionary Society, where they have the prospect of their being made seminarists,—where they will be maintained, and afterwards taken into their service as schoolmasters, &c.; and the children of the poor will, in consequence of their being obliged to endeavour to earn something towards their support, not be able to attend school, and will therefore grow up without any instruction, and become nothing better than the heathen.

* * * * *

" Under these afflicting circumstances, occasioned by the decayed and still decaying state of this mission, together with the desire of becoming more useful than I find it possible for me to be here under present circumstances,

* I wish to exchange my situation for one where I can labour with greater satisfaction; and seeing that the Vepery, Trichinopoly, and Palamcottah missions stand so much in need of missionaries, I presume to offer my services to your Lordship, most humbly begging, at the same time, to assure your Lordship that I do not act upon any sinister principle, and that I have no personal interest in view.

" Should your Lordship kindly accept of my offer, I shall, however, not be able to leave this mission without having first obtained my dismissal from Europe; and as it usually takes up a long time before an answer to our applications to Denmark can be obtained, I intend to proceed thither myself, and having got my dismissal, to return without delay.

" I have the honour to remain

" Your Lordship's most obedient

" and humble servant,

" D. SCHREIVOGEL."



ON THE PORTRAIT OF REGINALD HEBER.

BY ROBERT SOUTHEY.

I.

Yes, . . such as these were Heber's lineaments ;
Such his capacious front,
His comprehensive eye,
His open brow serene.
Such was the gentle countenance which bore
Of generous feeling, and of golden truth,
Sure Nature's sterling impress ; never there
Unruly passion left
Its ominous marks infix'd,
Nor the worse die of evil habit set
An inward stain engrained.
Such were the lips whose salient playfulness
Enliven'd peaceful hours of private life ;
Whose eloquence
Held congregations open-ear'd,
As from the heart it flowed, a living stream
Of Christian wisdom, pure and undefiled.

II.

And what if there be those
Who in the cabinet
Of memory hold enshrined
A livelier portraiture,
And see in thought, as in their dreams,
His actual image, verily produced ;
Yet shall this counterfeit convey
To strangers, and preserve for after-time,
All that could perish of him, . . all that else
Even now had past away :

For he hath taken with the Living Dead
 His honourable place, . .
 Yea, with the Saints of God
 His holy habitation. Hearts, to which
 Thro' ages he shall speak,
 Will yearn towards him ; and they too, (for such
 Will be,) who gird their loins
 With truth to follow him,
 Having the breast-plate on of righteousness,
 The helmet of salvation, and the shield
 Of faith, . . they too will gaze
 Upon his effigy
 With reverential love,
 'Till they shall grow familiar with its lines,
 And know him when they see his face in Heaven.

III.

Ten years have held their course
 Since last I look'd upon
 That living countenance,
 When on Llangedwin's terraces we paced
 Together, to and fro ;
 Partaking there its hospitality,
 We with its honoured master spent,
 Well-pleased, the social hours ;
 His friend and mine, . . my earliest friend, whom I
 Have ever, thro' all changes, found the same,
 From boyhood to grey hairs,
 In goodness, and in worth and warmth of heart.
 Together then we traced
 The grass-grown site, where armed feet once trod
 The threshold of Glendower's embattled hall ;
 Together sought Melangel's lonely Church,
 Saw the dark yews, majestic in decay,
 Which in their flourishing strength
 Cyveilioc might have seen ;
 Letter by letter traced the lines
 On Yorwerth's fabled tomb ;

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And curiously observed what vestiges,
 Mouldering and mutilate,
 Of Monacella's legend there are left,
 A tale humane, itself
 Well-nigh forgotten now :
 Together visited the ancient house
 Which from the hill-slope takes
 Its Cymric name euphonious, there to view,
 Tho' drawn by some rude limner inexpert,
 The faded portrait of that lady fair,
 Beside whose corpse her husband watch'd,
 And with perverted faith,
 Preposterously placed,
 Thought, obstinate in hopeless hope, to see
 The beautiful dead, by miracle, revive.

IV.

The sunny recollections of those days
 Full soon were overcast, when Heber went
 Where half this wide world's circle lay
 Between us interposed.
 A messenger of love he went,
 A true Evangelist ;
 Not for ambition, nor for gain,
 Nor of constraint, save such as duty lays
 Upon the disciplin'd heart,
 Took he the overseeing on himself
 Of that wide flock dispers'd,
 Which, till these latter times,
 Had there been left to stray
 Neglected all too long.
 For this great end devotedly he went,
 Forsaking friends and kin,
 His own loved paths of pleasantness and peace,
 Books, leisure, privacy,
 Prospects (and not remote) of all wherewith
 Authority could dignify desert ;
 And, dearer far to him,

Pursuits that with the learned and the wise
Should have assured his name its lasting place.

V.

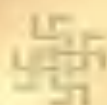
Large, England, is the debt
Thou owest to Heathendom;
To India most of all, where Providence,
Giving thee thy dominion there in trust,
Upholds its baseless strength.
All seas have seen thy red-cross flag
In war triumphantly display'd;
Late only hast thou set that standard up
On pagan shores in peace!
Yea, at this hour the cry of blood
Riseth against thee, from beneath the wheels
Of that seven-headed Idol's car accurst;
Against thee, from the widow's funeral pile
The smoke of human sacrifice
Ascends, even now, to Heaven!

VI.

The debt shall be discharged; the crying sin
Silenced; the foul offence
For ever done away.
Thither our saintly Heber went,
In promise and in pledge
That England, from her guilty torpor rous'd,
Should zealously and wisely undertake
Her awful task assign'd:
Thither, devoted to the work, he went,
There spent his precious life,
There left his holy dust.

VII.

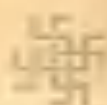
How beautiful are the feet of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of good,



That proclaimeth salvation for men !
 Where'er the Christian Patriarch went,
 Honour and reverence heralded his way,
 And blessings followed him.
 The Malabar, the Moor, the Cingalese,
 Tho' unillumed by faith,
 Yet not the less admired
 The virtue that they saw.
 The European soldier, there so long
 Of needful and consolatory rites
 Injuriouslly deprived,
 Felt, at his presence, the neglected seed
 Of early piety
 Refresh'd, as with a quickening dew from Heaven.
 Native believers wept for thankfulness
 When on their heads he laid his hallowing hands ;
 And, if the Saints in bliss
 Be cognizant of aught that passeth here,
 It was a joy for Schwartz
 To look from Paradise that hour
 Upon his earthly flock.

VIII.

Ram boweth down,
 Creeshna and Seeva stoop ;
 The Arabian moon must wane to wax no more :
 And Ishmael's seed redeem'd,
 And Esau's . . to their brotherhood,
 And to their better birth-right then restored,
 Shall within Israel's covenant be brought.
 Drop down, ye Heavens, from above !
 Ye skies, pour righteousness !
 Open, thou Earth, and let
 Salvation be brought forth !
 And sing ye, O ye Heavens, and shout, O Earth,
 With all thy hills and vales,
 Thy mountains and thy woods,
 Break forth into a song, a jubilant song,



For by Himself the Lord hath sworn
That every tongue to Him shall swear,
To Him that every knee shall bow.

IX.

Take comfort then, my soul!
Thy latter days on earth,
Tho' few, shall not be evil, by this hope
Supported, and enlightened on the way.
O Reginald, one course,
Our studies, and our thoughts,
Our aspirations held,
Wherein, but mostly in this blessed hope,
We had a bond of union, closely knit
In spirit, tho' in this world's wilderness
Apart our lots were cast.
Seldom we met; but I knew well
That whatsoever this never-idle hand
Sent forth would find with thee
Benign acceptance, to its full desert.
For thou wert of that audience, . . fit, tho' few,
For whom I am content
To live laborious days,
Assured that after years will ratify
Their honourable award.

X.

Hadst thou revisited thy native land,
Mortality and Time,
And Change, must needs have made
Our meeting mournful. Happy he
Who to his rest is borne
In sure and certain hope,
Before the hand of age
Hath chill'd his faculties,
Or sorrow reach'd him in his heart of hearts!
Most happy if he leave in his good name
A light for those who follow him,

TO THE MEMORY OF REGINALD HEBER.

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And in his works a living seed
Of good, prolific still.

XI.

Yes, to the Christian, to the Heathen world,
Heber, thou art not dead, . . thou canst not die !

Nor can I think of thee as lost.

A little portion of this little isle
At first divided us ; then half the globe :
The same earth held us still ; but when,
O Reginald, wert thou so near as now !
'Tis but the falling of a withered leaf, . .

The breaking of a shell, . .

The rending of a veil !

Oh when that leaf shall fall, . .

That shell be burst, . . that veil be rent, . . may then
My spirit be with thine !

TO THE MEMORY OF

REGINALD HEBER, BISHOP OF CALCUTTA.

BY MRS. OPIE.

How well I remember the day I first met thee !

'Twas in scenes long forsaken, in moments long fled ;
Then, little I thought that a world would regret thee !
And Europe and Asia *both* mourn for thee dead !

Ah ! little I thought in those gay social hours,

That round thy young head e'en the *laurel* would twine,
Still less that a crown of the amaranth's flowers,
Enwreath'd with the *palm*, would, O Heber ! be thine.

We met in the world, and the light that shone round thee
 Was the dangerous blaze of wit's meteor ray ;
 But e'en then, though unseen, mercy's angel had found thee,
 And the bright star of Bethlehem was marking thy way.

To the banks of the Isis, a far fitter dwelling,
 Thy footsteps return'd, and thy hand to its lyre ;
 While thy heart with the bard's bright ambition was swelling,
 But holy the theme was that waken'd its fire.

Again in the world, and with worldlings I met thee,
 And then thou wert welcomed as *Palestine's bard* ;
 They had *scorn'd* at the task which the SAVIOUR had set thee,
 The Christian's rough labour, the martyr's reward.

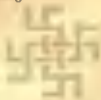
Yet, ¹ the one was thy calling, thy portion the other ;
 The far shores of India received thee, and blest,
 And its lowliest of teachers dared greet as a brother,
 And love thee, tho' clad in the prelate's proud vest.

In the meek humble Christian forgot was thy greatness,
 The follower they saw of a crucified Lord,
 For thy zeal show'd His spirit, thy accents His sweetness,
 And the heart of the heathen drank deep of the Word.

Bright as short was thy course, " when a coal from the altar"
 Had touch'd thy blest lip, and the voice bade thee, " Go !"
 Thy haste could not pause, and thy step could not falter,
 Till o'er India's wide seas had advanced thy swift prow.

In vain her fierce sun with its cloudless effulgence,
 Seem'd arrows of death to shoot forth with each ray ;
 Thy faith gave to fear and fatigue no indulgence,
 But *on to the goal* urged thy perilous way !

¹ At first he refused the appointment, but "after devout prayer" he accepted it, thinking it was his duty to do so.



And martyr of zeal ! thou, e'en *here* went rewarded,
 When the dark sons of India came round thee in throngs,
 While thee, as a father they fondly regarded,
 Who taught them, and blest in their own native tongues.

When thou heard'st them, their faith's awful errors disclaiming,
 Profess the pure creed which the Saviour had given,
 Those moments thy mission's blest triumph proclaiming,
 Gave joy which to thee seem'd a foretaste of Heaven¹.

Still, " On !" cried the voice, and surrounding their altar,
 Trichinopoly's sons hail'd thy labours of love ;
 Ah me ! with no fear did thine accents then falter,
 No secret forebodings thy conscious heart move ?

Thou had'st ceased—having taught them what Rock to rely on,
 And had'st doft the proud robes which to prelates belong ;
 But the next robe for thee was the *white robe of Zion*²,
 The next hymn thou heard'st was " the seraphim's song."

Here hush'd be my lay for a far sweeter verse—
 Thy requiem I'll breathe in thy numbers alone ;
 For the bard's votive offering to hang on thy hearse,
 Should be form'd of no language less sweet than *thy own*.

" Thou art gone to the grave, but we will not deplore thee,
 Since God was thy refuge, thy ransom, thy guide ;
 He gave thee, He took thee, and He will restore thee,
 And death has no sting, since the Saviour has died."

¹ When they gathered round him on *Easter-day* evening to the amount of thirteen hundred, and he blessed them in their native tongue, he exclaimed, " he would gladly purchase that day with years of his life."

² He had scarcely put off his robes in which he officiated at the altar, when he was suddenly called away " to be clothed in immortality."

TO THE MEMORY OF BISHOP HEBER.

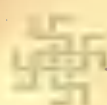
BY MRS. HEMANS.

If it be sad to speak of treasures gone ;
Of sainted genius call'd too soon away ;
Of light, from this world taken while it shone,
Yet kindled onward to the perfect day ;
How shall our grief, if mournful these things be,
Flow forth, O guide and gifted friend, for thee ?

Hath not thy voice been here among us heard ?
And that deep soul of gentleness and power,
Have we not felt its breath in every word
Wont from thy lip, as Herman's dew, to shower ?
Yes! in our hearts thy fervent thoughts have burned—
Of Heaven they were, and thither are returned.

How shall we mourn thee ? With a lofty trust,
Our life's immortal birth-right from above !
With a glad faith, whose eye, to track the just
Through shades and mysteries, lifts a glance of love,
And yet can weep ! for nature so deplores
The friend that leaves us, tho' for happier shores.

And one high tone of triumph o'er thy bier ;
One strain of solemn rapture be allow'd—
Thou who, rejoicing in thy mid career,
Not to decay, but unto death hast bow'd—
In those bright regions of the rising sun,
Where vict'ry ne'er a crown like thine hath won.



ELEGY ON BISHOP HEBER.

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Praise! for yet one more name, with power endow'd
 To cheer and guide us onward as we press;
 Yet one more image, on the heart bestow'd,
 To dwell there—beautiful in holiness!
Thine, Heber, thine! whose mem'ry from the dead
 Shines as the star which to the Saviour led.

ELEGY ON BISHOP HEBER.

BY THE REV. J. W. CUNNINGHAM.

HE fell not in climbing the icy steep
 Which Ambition delights to scale;
 For the deeds of his arm not a widow shall weep,
 Or an orphan her father bewail:
 It was not in piercing the mountain's side
 For the mine's forbidden treasure;
 Or in pushing his bark o'er the shallow tide
 Of bright, but delusive pleasure.

Here honour and interest woo'd him to rest,
 And spoke of the evils to come;
 And love clasped him close to her cowardly breast,
 And whispered the joys of his home;
 But zeal for his Lord dissolved every chain
 By which we endeavoured to bind him;
 He paid every tear, by tears back again,
 But cast all our wishes behind him.

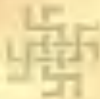
And he mounted the deck, and we saw him depart
 From our breezy and verdant shore;
 And we left him, in sadness and sickness of heart,
 To think we might see him no more;

But he sought the far coast of the sultry land,
Where the sun never knows a cloud ;
And he planted his foot on the burning strand,
And his head at the altar he bowed :

And his soul, by the solemn oath he bound,
To live and to die for the Lord ;
The idol temples to strew on the ground,
And to publish the life-giving Word ;
And he preached it by day, and by dewy eve,
And when night had darkened the plain.
Ah ! who shall the tale of his labours weave,
And, so, give us our brother again ?

He fell, as he conquered ; a sorrowing crowd
Of each people, and language, and tongue,
Pressed sadly around his cold grave, and, aloud,
Their heart-broken obsequies sung :—
“ Our brother has fallen ; and, low in the dust,
Do his earthly relics slumber ;
But his spirit is gone to the land where the just
Surround the ‘ white throne ’ without number.”

But his grave has a voice, and I hear it proclaim,
“ Go forward, till day chases night ;
Till all nations adore th’ unspeakable Name,
And the world’s one wide ocean of light ;
Till our God is enthroned on Judah’s dark hills,
And sheaths His all-conquering sword ;
Till the desolate earth with His glory He fills,
And all realms are the realms of the Lord.”



MORTE D'ARTHUR.

A FRAGMENT.



Indira Gandhi National
Centre for the Arts

MORTE D'ARTHUR.

CANTO I.

It was the blessed morn of Whitsuntide,
And Carduel echoed to the festive call,
As his shrill task the clear-voiced herald plied,
And shriller trumpet shook the castle wall.

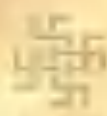
I.

YE whom the world has wrong'd, whom men despise,
Who sadly wander thro' this vale of tears,
And lift in silent dread your wistful eyes
O'er the bleak wilderness of future years,
Where from the storm no sheltering bourn appears ;
Whom genius, moody guide, has led astray,
And pride has mock'd, and want with chilling fears,
Quench'd of each youthful hope the timid ray ;
Yet envy not the great, yet envy not the gay !

APPEN-
DIX.

II.

Say, can the silken bed refreshment bring,
When from the restless spirit sleep retires ;
Or, the sharp fever of the serpent's sting,
Pains it less shrewdly for his burnish'd spires ?
Oh, worthless is the bliss the world admires,
And helpless whom the vulgar mightiest deem ;
Tasteless fruition, impotent desires,
Pomp, pleasure, pride, how valueless ye seem
When the poor soul awakes, and finds its life a dream !



III.

And those, if such may ponder o'er my song,
Whose light heart bounds to pleasure's minstrelsy ;
To whom the faery realms of love belong ;
And the gay motes of young prosperity,
Dance in thy sunshine and obscure thine eye ;
Suspect of earthly good the gilded snare,
When sorrow wreathes her brow with revelry,
And friendship's hollow smiles thy wreck prepare !
Alas ! that demon forms should boast a mask so fair !

IV.

See'st thou yon flutterer in the summer sky,
Wild as thy glance, and graceful as thy form ?
Yet lady, know, yon beauteous butterfly
Is parent of the loathsome canker-worm,
Whose restless tooth, worse than December's storm,
Shall mar thy woodbine bower with greedy rage.—
Fair was her face as thine, her heart as warm,
Whose antique story marks my simple page ;
Yet luckless youth was hers, and sorrowful old age !

V.

'Twas merry in the streets of Carduel,
When Pentecost renew'd her festive call,
And the loud trumpet's clang and louder bell
The moss-grown abbey shook and banner'd wall ;
And still, from bow'r to mass, from mass to hall,
A sea of heads throughout the city flow'd ;
And, rob'd in fur, in purple, and in pall,
Of knights and dames the gaudy pageant yode,
And conquering Arthur last, and young Ganora rode.

VI.

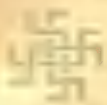
Still as they pass'd, from many a scaffold high,
 And window lattice scatter'd roses flew,
 And maidens, leaning from the balcony,
 Bent their white necks the stranger bride to view,
 Whom that same morn, or ere the sparkling dew
 Had from his city's herb-strewn pavement fled,
 A village maid, who rank nor splendour knew,
 To Mary's aisle the conqueror's hand had led,
 To deck her monarch's throne, to bless her monarch's bed.

VII.

Who then was joyful but the Logrian king?
 Not that his hand ■ five-fold sceptre bore (1);
 Not that the Scandian raven's robber wing
 Stoop'd to his dragon banner, and the shore
 Of peopled Gallia, and where ocean hoar
 Girds with his silver ring the island green
 Of saints and heroes; not that paynim gore
 Clung to his blade, and, first in danger seen
 In many a forward fight his golden shield had been.

VIII.

Nor warrior fame it was, nor kingly state
 That swelled his heart, though in that thoughtful eye
 And brow that might not, ev'n in mirth, abate
 Its regal care and wonted majesty,
 Unlike to love, a something seem'd to lie;
 Yet love's ascendant planet rul'd the hour.
 And as he gazed with lover's exstacy,
 And blended pride upon that beauteous flower,
 Could fame, could empire vie with such a paramour?



IX.

For many a melting eye of deepest blue,
And many a form of goodliest mould were there,
And ivory necks and lips of coral hue,
And many an auburn braid of glossy hair.
But ill might all those gorgeous dames compare
With her in flowers and bridal white arrayed ;
Was none so stately form nor face so fair
As hers, whose eyes, as mournful or afraid,
Were big with heavy tears, the trembling village maid.

X.

Yet whoso list her dark and lucid eye,
And the pure witness of her cheek to read,
Might written mark in nature's registry,
That this fair rustic was not such indeed,
But high-born offspring of some ancient seed.
And, sooth, she was the heir of Carmelide,
And old Ladugan's blood, whose daring deed
With rebel gore Lancastrian meadows dyed,
Or ere that Uther's son his mightier aid supplied.

XI.

But, when the murd'rous Ryencé' archer band
With broad destruction swept the Ribble side,
Ladugan forth from that devoted land
His daughter sent, a smiling babe, to bide
Where Derwent's lonely mirror dark and wide
Reflects the dappled heaven and purple steep,
Unhonoured there, unown'd and undescried,
Till fate compelled her from her tended sheep,
In Arthur's kingly bower to wear a crown and weep.

XII.

There are who teach such crystal drops express
 (So near is each extreme of joy or woe,)
Alike, the burst of painful happiness,
 And the still smart of misery's inward throe.
 From man's perturbed soul alike they flow,
Where bitter doubt and recollected sorrow
 Blend with the cup of bliss, and none can know
From human grief how short a space to borrow,
Or how the fairest eve may bring the darkest morrow.

XIII.

Say, fared it thus with young Ganora's heart,
 Did hope, did Hymen call the rapturous tear ?
Or mourn'd perchance the village maid to part
 From all the humble joys her heart held dear ?
 And, turning from that kingly front severe,
Roam'd her sad memory o'er each milder grace
 Of him her earliest love, the forester ?
Ah lost for ever now ! yet sweet to trace
The silver studded horn, green garb, and beardless face.

XIV.

The chaunted anthem's heaven-ascending sound
 Her spirit moved not with its sacred swell ;
And, all in vain, from twenty steeples round
 Crash'd with sonorous din the festive bell ;
 Upon her tranced ear in vain it fell !
As little mark'd she, that the monarch's tongue
 Would oft of love in courtly whisper tell ;
While from the castle bridge a minstrel throng,
To many a gilded harp attuned the nuptial song.

XV.

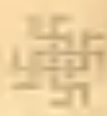
" Ah see," 'twas thus began the lovely lay,
 " The warrior-god hath laid his armour by,
And doft his deadly sword, awhile to play
 In the dark radiance of Dione's eye;
 Snar'd in her raven locks behold him lie,
And on her lap his dreadful head reclin'd;
 May every knight such silken fetters try,
Such mutual bands may every lady bind!
How blest the soldier's life if love were always kind!

XVI.

" Oh Goddess of the soul-entrancing zone,
 Look down and mark a fairer Venus here,
Call'd from her hamlet to an empire's throne,
 As meet of womankind the crown to wear,
 And of a nobler Mars the consort dear!
Oh fairest, mildest, best, by heav'n design'd
 With soothing smiles his kingly toil to cheer,
Still may thy dulcet chain the conqueror bind.
Sure earth itself were heav'n if love were always kind!"

XVII.

So sang they till the gaudy train had past
 The sullen entrance of that ancient tower,
Which o'er the trembling wave its shadow cast,
 Grim monument of Rome's departed power.
 That same, in Albion's tributary hour,
The Latian lords of earth had edified,
 Which all unharmed in many a martial stour,
Might endless as the stedfast hills abide,
Or as th' eternal stream that crept its base beside.



XVIII.

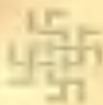
And Arthur here had fix'd his kingly see,
And hither had he borne his destin'd bride,
Amid those civil storms secure to be
That rock'd the troublous land on every side.
For not the fell balista, bristling wide
With barbed death, or whirling rocks afar,
Nor ought by that Trinacrian artist tried,
To save his leagured town such strength could mar.
How easy then to mock the barbarous Saxon war.

XIX.

Austere and stern, a warrior front it wore,
The long dim entrance to that palace pile,
And crisped moss, and lichen ever hoar,
Trail'd their moist tresses in the portal aisle.
But, past the gate, like some rude veteran's smile
Kindly, tho' dark, a milder grace it show'd ;
And music shook the courts, and all the while
Fair stripling youths along the steepy road,
Fresh flowers before their feet and myrtle branches strew'd.

XX.

By them they pass, and now the giant hall
Bids to the train its oaken valves unfold,
From whose high raftered roof and arched wall,
Five hundred pennons, prize of war, unroll'd,
In various silk display'd and waving gold,
The armories of many a conquer'd knight ;
And some of Arthur's sword the fortune told,
Of Gawain some, but most were redde aright,
" These Lancelot du Lake achiev'd in open fight."



XXI.

Here might I sing (what many a bard has sung)
Each gorgeous usage of that kingly hall;
How harp, and voice, and clashing goblet rung,
Of page and herald, bard and seneschall.
But antique times were rude and homely all;
And ill might Arthur's nuptial banquet vie,
With theirs who nature's kindly fruits forestall,
And brave the seas for frantic gluttony,
And every various bane of every clime supply.

XXII.

Nor car'd the king, a soldier tried and true,
For such vain pamp'ring of impure delight.
His toys, his gauds were all of manlier hue,
Swift steeds, keen dogs, sharp swords, and armour bright;
Yet wanted nought that well became a knight
Of seemly pomp; the floor with rushes green,
And smooth bright board with plenteous viands dight,
That scant the load might bear, though well be seen
With ribs and rafters strong, and pond'rous oak between.

XXIII.

And shame it were to pass the warrior state
Of those, the favour'd few, whose table round,
Fast by their sovereign and his beauteous mate,
Apart from all the subject train, was crown'd,
Whose manly locks with laurel wreaths were bound,
And ermine wrapt their limbs; yet on the wall
Their helms, and spears, and painted shields were found,
And mails, and gilded greaves, at danger's call,
Aye prompt for needful use whatever chance might fall.

XXIV.

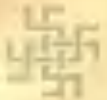
And bounded high the monarch's heart of pride,
 Who gaz'd exulting on that noble crew;
 And, leaning to his silent spouse, he cried,
 " Seest thou, Ganore, thy band of liegemen true ?
 Lo, these are they whose fame the liquid blue
 Of upper air transcends ; nor lives there one
 Of all who gaze on Phœbus' golden hue,
 From earth's cold circle to the burning zone,
 To whom of Arthur's knights the toil remains unknown.

XXV.

" Yes, mark him well, the chief whose auburn hair
 So crisply curls above his hazel eye,
 And parted, leaves the manly forehead bare.
 That same is Gawain, flower of courtesy ;
 Yet few with him in listed field may vie.
 Gahriet the next, in blood the next and might ;
 And Carados whose lady's loyalty
 The mantle gained and horn of silver bright (2) ;
 And stout Sir Kay, stout heart, but not so strong in fight,

XXVI.

" But he, the best of all and bravest peer,
 That drinks this hour the crystal air of day ;
 The most renowned and to me most dear,
 As ill befalls, is journeyed far away,
 A strange and stern adventure to essay,
 Whom heav'n defend, and to his friend's embrace
 Again resistless Lancelot convey !"
 So spake the king, and more his words to grace,
 An unsuspected tear stole down his manly face.



XXVII.

To whom with faltering voice Ganora spake,
 " Oh happy knights of such a king," she said,
" And happy king for whose revered sake
 So valiant knights unsheathe the deadly blade !
 And worthless I, an untaught village maid,
In Arthur's court to fill the envied throne,
 Who meeter far in russet weeds arrayed,
Had fed my flock on Skiddaw's summit lone,
Unknowing of mankind and by mankind unknown."

XXVIII.

The monarch smil'd, a proud protecting smile,
 That spoke her lovelier for her lowliness ;
And, bending from his loftier seat the while,
 Hung o'er her heaving form, yet ill could guess
 What terror strove within, what deep distress
Rose in her painful throat, while struggling there,
 A stronger awe the sob would fain repress ;
Nor other cause he sought than maiden fear
To chill the shrinking hand, to call the trickling tear.

XXIX.

" Mine own Ganore !" he said, " my gentle maid !
 Oh deem not of thyself unworthily ;
By charms like thine a king were well repaid,
 Who yielded up for love his royalty.
 And heroes old, and they that rule the sky,
Have sought in lowly cot, as fables tell,
 A purer love than gems or gold can buy,
And beauty oftener found in mountain cell,
Than with the lofty dames in regal court who dwell.

XXX.

" Go, ask the noblest of my knightly power,
 Ask of Sir Lancelot what secret pain
 So oft hath drawn him forth at twilight hour.
 To woods and wilds, his absent love to plain,
 Whom many a courtly fair hath sought in vain ?
 Oh, he will tell thee that the green wood tree
 Recalls the hour of happier youth again,
 When blithe he wont to range the forest free,
 With her, his earliest choice, the maid of low degree."

XXXI.

He ceas'd, to whom the maiden nought replied,
 But in the patience of her misery
 Possess'd her secret soul, and inly sigh'd.
 " Why ponder thus on what no more may be ?
 Why think on him who never thinks on thee ?
 For now seven autumns have with changing hue
 Embrown'd the verdure of our trysting tree,
 Since that shrill horn the wonted signal blew,
 Or that swift foot was heard brushing the twilight dew.

XXXII.

" Then rouse thee yet thy silent griefs to bear,
 And rein the troublous thoughts so far that rove :
 Faithless or dead, he little needs thy care ;
 And ill such thoughts a wedded wife behave ;
 Then turn to him who claims thy plighted love ;
 Nor weeping thus, thine inward shame confess,
 Whom knightly worth nor regal state may move ;
 Nor he whom Albion's sister-islands bless,
 Can tame thy stubborn grief and minion frowardness !"



XXXIII.

So sadly past the festal eve away,
While at each courteous word her bosom bled,
And every glance her heart could ill repay,
Through the chill conscience like a dagger sped.
Yet still with secret prayer her soul she fed,
And burst with holier thoughts each inward snare,
Which in that wither'd heart, where hope was dead,
Yet hopeless passion wove, and darkest there,
The dreadful whisper crept of comfortless despair.

XXXIV.

And softer seem'd her silent grief to flow,
And sweeter far her unrestrained tear,
While soft and sweet, a tale of tender woe
Iölo wove, the bard, whose harp to hear
Ev'n the rude warder, leaning on his spear,
Prest to the further door; and squire, and knight,
And lingering pages on those accents dear,
Paus'd round th' unserved board; and ladies bright,
Breathless, with lips unclos'd, drank in the wild delight.

XXXV.

A strange and melancholy tale it was,
"Of one who, for a tyrant uncle's right
Lay bleeding, breathless, on the crimson grass,
All vainly victor in th' unequal fight;
And who is she whose hands of lily white,
Too beauteous leech! his festering hurt would bind?
Ah, fly thee, princess, from the Cornish knight,
Who, now preserv'd, a sorer fate must find,
By guilt, and late remorse, and hopeless passion pin'd.

XXXVI.

“ Yet pleasant was the dawn of early love,
And sweet the faery bowl of magic power (3) !
But following mists the early heat reprove,
And April frosts abash the timid flower.
Behold him now at midnight's harmful hour,
His pale cheek pillow'd on his trembling knees,
Whose frantic brain rejects the sheltering bower,
Whose parched bosom woos the autumnal breeze,
And whose poor broken heart sighs with the sighing trees.

XXXVII.

“ Ah, sweet it seem'd when, through the livelong day,
'Mid tall Iërne's forest dark and wide,
In hunter garb he took his tireless way,
Love in his breast and Yseult at his side !
Gone are those days ! Oh Yseult, oft he cried,
Relentless Yseult, beauteous enemy !
May happier fate thy gentle life betide,
Nor ever may'st thou waste a tear on me,
Nor guess the nameless tomb of him who pin'd for thee !

XXXVIII.

“ And Lancelot ! (for, Lordings, well ye know
How Tristan aye to Lancelot was dear)
Sir Lancelot ! he sung, of all below
The best, the bravest, and the worthiest peer !
To thee my helm I leave, and shield and spear,
That not from harm their wretched lord might save.
Yet noblest friend my last petition hear,
By thine own secret love a boon I crave,
Defend mine Yseult's fame when I am laid in grave.”



XXXIX.

Here ceas'd the harp ; but o'er its trembling chord
In silent grief the minstrel's sorrow fell,
And silence hush'd the throng where all deplor'd
The recent woes of knight who loved so well,
And most had known the heir of Lionelle ;
And sweet it seem'd for other's woe to weep
To her whose secret anguish none could tell ;
Yet nigh such strain could lull her pangs to sleep ;
And now the star of eve beam'd o'er the twilight deep.

XL.

When, in that sober light and sadness still,
Arose a maddening hubbub hoarse and rude,
Like hunters on the brow of dewy hill,
And panting deer by nearer hounds pursued :
And a cold shudder thrill'd the multitude,
As, at the breath of that mysterious horn,
Each with enquiring gaze his neighbour view'd,
For never peal on woodland echoes borne,
So ghastly and so shrill awoke the spangled morn.

XLI.

At once the steely bars in twain were rent ;
At once the oaken valves asunder flew ;
And warrior breasts, in iron corslets pent,
Their tighten'd breath with painful effort drew ;
For louder, louder far the tumult grew,
That earth's firm planet quaked at the din,
And the thick air assumed a browner hue,
Such as on Nilus' bank hath whilom bin,
When Amram's mighty son rebuk'd the tyrant's sin.

XLII.

And through the portal arch that open'd wide
 (How came she or from whence no thought could tell)
The wedding-guests with fearful wonder eyed,
 A hind of loveliest mould, whose snowy fell
 Was dyed, alas ! with dolorous vermeil.
For down her ruffled flank the current red,
 From many a wound issued in fatal well,
As staggering faint with feeble haste she sped,
And on Ganora's lap reclined her piteous head.

XLIII.

With claws of molten brass, and eyes of flame,
 A grisly troop of hell-hounds thronging near,
And on her foamy steed a damsel came,
 A damsel fair to see, whose maiden cheer
 But ill beseem'd the ruthless hunting spear ;
Whose golden locks in silken net were twin'd,
 And pure as heaving snow her bosom dear ;
Yet ceas'd she not that dreadful horn to wind,
And strain'd a quivering dart for fatal use design'd.

XLIV.

Reckless of loathed life, and free from stain
 Of deep transgression, could Ganora fear !
Forlorn herself, she felt for other's pain,
 And cast her shelt'ring robe around the deer.
 To whom that magic maid with brow severe
And glaring eye, " Oh, doom'd to lasting woe,
 Waste not, unhappy queen, thy pity here,
Nor bid my righteous rage its prey forego,
Who keener pangs thyself, Ganora, soon shall know !



XLV.

“ Poor wither'd heart, that hid'st from human eye
The bitter secret of thine inward wound,
Go, doff the cumbrous garb of royalty,
And seek betimes the cloister's sacred bound!
Ah, warn'd in vain! I hear the clarion sound;
Rings to the charger's tread the shadowy glen;
For thee, for thee, the guarded list is crown'd;
For thee dark treason quits her snaky den;
The battle's roar resounds for thee, and groans of mangled men!

XLVI.

“ Heap high the wood, and bid the flames aspire!
Bind her long tresses to th' accursed tree!
A queen, a queen, must feed the funeral fire!
Ah, hope not thou, though love shall set thee free,
With that restored love in peace to be (4).
And shall my country bend her awful head
To lick the bitter dust of slavery?
Illustrious isle! is all thy glory fled?
How soon thy knightly boast is number'd with the dead!

XLVII.

“ Yet art thou safe, and Arthur's throne may stand.”
(Down from the lofty saddle, bending low,
The dart she proffer'd to Ganora's hand;)
“ Nay, shrink not, maiden, from the needful blow,
Nor spare, in yonder hind, thy fiercest foe,
Whose secret hate from forth her dark recess,
Besets thy guiltless life with snares of woe.
Take, take the steel! thy wrongs and mine redress!
Mercy were impious here!—be strong, be merciless!”

XLVIII.

Giddy and faint, unknowing where she was,
Or if, indeed, were sooth that ghastly view,
Pale as some wintry lake, whose frozen glass
Steals from the snow-clad heaven a paler hue,
Ganora sate ; but still, to pity true,
Her milk-white arms around the quarry spread,
Then rais'd to Heaven her eyes of mildest blue,
And to her cheek return'd a dawning red,
As, with collected soul, she bow'd herself and said :—

XLIX.

“ And I can suffer ! let the storm descend ;
Let on this helpless head the thunder break ;
Yet, exercis'd in grief, yet, God to friend,
I can endure the worst for mercy's sake !
No, wretched suppliant !” to the hind she spake
That lick'd her hand, and with large tearful eye
Dwelt on her gentle face ;) “ thy fears forsake !
Be thou my friend, I doom thee not to die,
And thy mute love shall cheer my joyless royalty.”

L.

“ Have, then, thy wish !” the spectre damsel cried,
And call'd her dogs, and wheel'd her courser round,
And with the javelin smote his quivering side ;
When, swifter than the rocket's fiery bound,
Aloft they sprang, huntress, and horse, and hound,
And, dimly mixing with the horizon grey,
Fled like a winged dream, yet traces found
Of gore and talons told their recent way ;
And still before the queen that wounded quarry lay.

LI.

How fares the knightly court of Carduel ?

How fare the wedding guests and warrior throng,
Where all conspir'd the nuptial mirth to swell,
The dance, the feast, the laugh, the wine, the song ?
Oh they are silent all ! the nimble tongue
Of him, whose craft, by motley kirtle known,
Had graver wits with seeming folly stung ;
The vaunting soldier and the simp'ring crone,
And breath'd in beauty's ear the sighs of softest tone.

LII.

As one who, stretch'd upon a battle-field,
Looks to the foeman's hand who laid him low,
And, with faint effort, rears his broken shield,
And dreads, where needeth none, a second blow.
Or, likest him who, where the surges flow
Bares the bleak surface of some wave-beat steep,
A shipwreck'd man, expects in breathless woe,
Till the returning wave, with giant sweep,
Unlock his desperate hold, and overwhelm him in the deep.

LIII.

So blended fears, the future and the past,
The past yet seen by terror's glazed eye,
That, tearless still and wild, those phantoms traced,
Peopling the twilight's dismal vacancy
With fancied shapes, and shades of fiendish dye ;
The future wildest, darkest, unexpressed,
Danger untried, unfancied agony,
In the mute language of dismay confest,
Thrill'd in the bristling hair, throb'd in th' expanded breast.

LIV.

Sternly the monarch rose, and o'er his brow
 A horrent pang of dark anxiety
 Shot like the stormy shadow, scudding low
 Along the surface of the purple sea.
 A smile succeeded. Not to mine, or me,
 Be that portentous smile of hate and scorn,
 Which each strong furrow, stronger made to be,
 By toil, and care, and ruthless passion worn,
 And recollected guilt of youth's tempestuous morn!

LV.

"Sister!" he spake, (half utter'd, half repress,
 From his shut teeth the sullen accents stole;)
 "And deem'st thou, sister, that thine arts unblest
 Can tame the settled bent of Arthur's soul?
 No; let the stars their fiery circles roll;
 Let dreams of woe disturb the prophet's breast;
 Can these, or those, the warrior's will controul?
 'Tis chance, 'tis error all!—Oh, trusted best!
 Be thou mine omen, sword! I reck not of the rest!"

LVI.

The wedded pair are to their chamber gone,
 While minstrel sounds of breath, and beat, and string
 Pour on the dewy breeze their blended tone;
 And wreathed maidens, link'd in jocund ring,
 "Hymen" around them, "Io Hymen" sing.
 So, trampling roses in their path, they sped
 The veiled bride and the triumphant king,
 A festal glare while hundred torches shed,
 Tinging the cheek of night with all unwonted red.

END OF CANTO THE FIRST.

MORTE D'ARTHUR.

CANTO II.

I.

BLEST is the midnight of the cradled boy,
Along whose dimply cheek in slumbers mild
The warm smile basks of visionary joy!
And blest is she, who by her sleeping child
Has the long hours in watchful love beguil'd;
And blest the weary man whose wistful eyes
From his tall frigate scan the ocean wild,
When the fair beacon paints the ruddy skies,
And on his tearful heart the thoughts of home arise.

II.

And dear to faithful love that lovely hour,
And dear to him beyond the beam of day,
Who tracks the footsteps of eternal power,
Where the broad heavens their starry map display.
Guilt, only guilt, detests the silent ray
Of that soul-searching moon, whose lustre sad
Restores neglected conscience to her sway,
And bitter memory of all things bad,
In crowds forgotten erst, or drown'd in revel mad.

III.

The harp was silent, and the tapers' light
Had faded from the walls of Carduel,
Which late, through many a window's latticed height,
On the dark wave in fitful lustre fell ;
And far and faintly pealed the drowsy bell
That wakes the convent to unwilling prayer ;
When she, that seeming hind of snowy fell,
Erect upstarted from her secret lair,
Erect, in awful grace, a woman goodly fair.

IV.

Dark o'er her neck the glossy curls descending
Half hid and half reveal'd her ivory breast ;
And dark those eyes, where pride with sorrow blending,
Of hate and ruth a mingled tale confest.
Her wreath was nightshade, and her sable vest
All spangled o'er with magic imagery,
In tighter fold her stately form exprest,
As when the empress of the silent sky
Explores her sleeping love on Latmos' summit high.

V.

Or likest her whose melancholy feet
In Stygian valleys wander loneliness,
Singing sad airs, and culling flowers sweet,
(Yet sweeter flowers in Enna wont to be)
Daughter of Ceres, sad Persephone !
Oh, not of hell the adamant throne
Nor golden bough from Acherusian tree,
Can for the balmy breeze of Heaven atone,
Or match the common light of earth's supernal zone !



VI.

So sad, so beautiful, so sternly bright,
 Skimming the silent air with magic tread,
And fairer seen beneath the fair moonlight,
 That elfin lady stood by Arthur's bed.
A tear, in spite of strong disdain, she shed ;
One little tear, as o'er the sleeping twain
 Her dark eye glanc'd ; then, with averted head,
" Ye whom I serve forgive this transient pain ;
I little thought," she sighed, " that Morgue would weep again."

VII.

Again she gaz'd, again a softer dew
 Dimm'd of her lucid eye the fiery ray,
As sad remembrance waken'd at the view
 Of those who wrapt in dewy slumber lay.
Nor could the Chian's mimic art display
A goodlier pair ; yet did Ganora's cheek
 A hectic flush unlike to joy display ;
And from her half clos'd lips, in accent weak,
Would ever and anon a mournful murmur break.

VIII.

" Oh brother once most dear," the faery said,
 " A little while sleep on, a little while
On that warm breast pillow thy careless head,
 And bless thy waking eyes with beauty's smile.
But danger hovers near, and thorny guile
And jealous love that borders close on hate,
 And angry doubt in impotent turmoil,
Whose murderous purpose not for proof shall wait,
With following sorrow join'd and penitence too late !

IX.

“ And thou, poor victim of another's crime,
Hell knows I hate not thee,—thy simple breast
Sought not to so sad eminence to climb!
Yet can I bear to see Ganora blest. 2
Who blesses him my foe? Oh dire unrest!
Oh Morgue condemn'd with frustrate hope to groan!
I sought to lure her from her cottage nest;
I sought to plant her on an empire's throne;
I sought and I obtain'd; would it were all undone!

X.

“ For this, alas, I watch'd those opening charms,
In the cool covert of her native grove;
And with a mother's hope, for Modred's arms
Foredoom'd Ganora's crown compelling love!
Now shall that spell bound life a bulwark prove
To Arthur's reign! Ah me, whose feeble power
In fate's perplexing maze with Merlin strove,
And with my rival of the watery bower,
Of that too potent Mage the elfin paramour!

XI.

“ What yet remains?—to blast with mutter'd spell
The budding promise of their nuptial bed;
Of jealous doubt to wake the inward hell,
And evil hopes of wandering fancy bred!”
She spake and from her dewy chaplet shed
Pernicious moisture o'er each dewy limb,
And such strange words of imprecation said,
That Heav'n's own everburning lamp grew dim,
And shudd'ring, ceas'd a while the saints' triumphal hymn.

XII.

But all in vain o'er young Ganora's breast,
Guarded by prayer, the demon whisper stole ;
Sorrow, not sin disturb'd that tranquil rest ;
Yet 'gan her teeth to grind and eyes to roll,
As troublous visions shook her sleeping soul ;
And scalding drops of agony bedew'd
Her feverish brow more hot than burning coal.
Whom with malignant smile the faery viewed
And through the unopen'd door her nightly track pursued.

XIII.

Like as that evil dame whose sullen spell,
To love dire omen, and to love's delight,
(If all be sooth that ancient rabbins tell,)
With death and danger haunts the nuptial night,
Since Adam first her airy charms could slight ;
Her Judah's daughters scare with thrilling cry,
Lilith ! fell Lilith ! from her viewless flight,
What time with flowers their jetty locks they tye,
And swell the midnight dance with amorous harmony (5).

XIV.

With slope flight winnowing the winds of Heaven,
So sped king Uther's child, till her dark eye
Glanc'd on a stately knight, whose steps uneven
And folded arms might inward grief imply,
Or love's wild sting, or cankered jealousy.
Above whose lucid mail and shoulders strong,
The furred mantle flowed of royalty,
And, coil'd around his crest, a dragon long
Upwreath'd its golden spires the wavy plumes among.

XV.

Alone he pac'd, from all the band afar
Who kept with equal watch their sovereign's bower.
Alone with gloomy mien and visage bare,
Courting the cool breeze of that early hour.
Of sterner eye than Arthur's, and the flower
Of youth as yet on his dark features glow'd;
Yet seem'd like Arthur's brows his brows to lower;
The same of giant height his stature show'd,
His raven locks the same, but not with silver strow'd.

XVI.

"Modred!" in accent low and bending near,
"Modred, my son!" the beauteous faery said,
"Ah, wherefore, at my voice that glance severe,
And that dear cheek suffus'd with angry red?
Yes, I deserve thy frown, thy mother's head,
Child of my pangs, thy keenest curse shall bear,
Who with warm hope thy young ambition fed,
And weav'd the secret spell with nightly care,
Vain hopes, and empty spells to win thy promised fair!"

XVII.

"And com'st thou yet, mother unfortunate!
To mock with dreams of transport and of power
My gloomy path, whom, with a common hate,
Since first thy shame disgraced my natal hour,
Of Heaven the curses, and of hell devour!
What spell-bound virgin may thy charms pursue?
What hovering diadems in golden shower,
Shall mock mine oft-defeated hopes anew?"
He ceas'd, and o'er his eyes his hollow beaver drew.

XVIII.

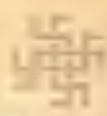
To whom, deep sighing, Uther's daughter spake,
 " Ah, never more may mother hope to find,
Who weeps and watches for her infant's sake,
 The boy obedient, or the warrior kind !
 Our toil, our hope is theirs, our heart, our mind ;
For them we meditate, for them we pray ;
 The soul for them in sinful chain we bind ;
And for their weal we cast our own away ;
Yet when did filial love a parent's grief repay ?

XIX.

" O thou, for whom of mortal things alone,
 Unthankful as thou art, yet ever dear,
My soul bends downwards from its cloudy zone,
 And on mine elfin cheek a mortal tear
 Warm lingering, tells me of the times that were !
Accursed for whose sake, my restless wing
 And more than mother's pangs condemn'd to bear,
(Till time and fate mine hour of torment bring,)
Circles the arch of Heaven in melancholy ring !

XX.

" My Son ! by all I feel, by all I dread,
 If either parent's fate thy sorrow move,
(A father slain, a mother worse than dead,)
 Grudge not the little payment of thy love !
 Nor scorn my power ! though spell unfaithful prove,
Though Merlin's mightier skill my hope have crost,
 Yet not the fiends below, nor saints above,
Nor elfin tribes in airy tempests tost,
Can tame my stedfast will. All, Modred, is not lost !"



XXI.

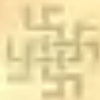
“ Then tell me,” cried the youth, “ who was my sire,
And wherefore thou, estranged from mortal clay,
Bearest so dark a doom of penal fire,
A wretched wanderer on the Heaven's high way,
Once Albion's princess, now an elfin grey ?
Too long thou timest with boding saws my breast,
Mocking thy son with phantoms of dismay,
Whose ardent soul by feverish doubt opprest,
Burns o'er the unfinish'd tale, and longs to hear the rest.”

XXII.

The faery grasp'd his mailed hand, and led
Where the deep waters rolling silently,
Beneath the western gate their mirror spread,
And on the giant walls and arches high,
A lonely horror sate continually.
No warder there with beacon flaming bright,
Needed with weary pace his watch to ply,
But cold and calm the sinking stars of night,
Played on the rippling wave with ineffectual light.

XXIII.

There, where adown the solitary steep,
With fox-glove twin'd, and mosses silver grey,
A trickling runnel seem'd the fate to weep
Of one whose rustic tomb beside it lay,
That lovely sorceress bent her mournful way ;
And gathering strength—“ Behold the honours here
Bestowed by Arthur on thy parent's clay !
Behold ! forgive my boy this coward tear ;
Blood, blood alone should soothe the ghost who wanders near !



XXIV.

“ He, when of downy youth the vernal light
Play'd on thy mother's cheek now wan with care,
And many a peer of fame, and many a knight,
To Britain's princess pour'd the tender prayer,
He, only he, the valiant and the fair,
To this weak heart an easy entrance found ;
An humble squire ; but not an empire's heir
Could vie with Paladore on listed ground ;
With every manly grace, and every virtue crowned.

XXV.

“ Oh days of bliss, oh hope chastized by fear,
When on my lap reclined the careless boy,
Chid my faint sighs, and kiss'd my falling tear !
He knew not, he, what bitter doubts annoy
Of unpermitted love the trembling joy ;
He knew not till my brother's thirsty blade
Flash'd o'er his head, impetuous to destroy.
I clasp'd the tyrant's knees, I wept, I pray'd ;
Oh God, on Arthur's soul be all my griefs repay'd !

XXVI.

“ When from a trance of senseless agony
I woke to keener pangs, by frenzy stung,
Reckless of Arthur's late repentant cry,
Fire in my brain and curses on my tongue,
From yonder cliff my wretched frame I flung ;
Alas, th' enchanted wind my weight upbore,
While in mine ears an elvish chorus rung,
—‘ Come kindred spirit to our cloudy shore !
With fays, thyself a fay, come wander evermore !’

XXVII.

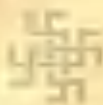
" Since, on the rolling clouds or ocean blue,
Or mid the secrets of our nether sphere,
The goblin leader of a goblin crew,
I wander wide; but ill may mortal ear
Of faery land the mystic revels hear!
Short be my tale! one earthly thing alone,
One helpless infant to my heart was dear,
Bright in whose eyes his either parent shone
Rear'd by their pitying foe, my son, my blessed son!"

XXVIII.

She ceas'd, and round his linked hauberk threw
Her mother arms, and on his iron breast
(The rough mail moistening with tender dew)
A kiss, the seal of bitter love, imprest.
He, stern and dark, no kindly glow confest,
With face averted and with frozen eye,
Where softer passion never dared to rest,
But cunning seem'd with sullen pride to vie,
Calm, calculating hate, and damned cruelty.

XXIX.

" How I have train'd thee, with what potent charms
My magic care thy tender frame imbued,
How nurs'd thy youth for empire and for arms,
And how in Derwent's mountain solitude
I reared thy destined bride", the fay pursued,
" And what strange chance o'erthrew mine airy skill,
Alas, thou know'st it all! yet to delude
The force we cannot stem is triumph still,
And from reluctant fate t' extort our good or ill.



XXX.

“ Oh earth ! how many wonders wonderful,
In thy large lap and parent bosom lie,
Which whoso knows (few know them all) to cull,
May drag the struggling planets from on high,
And turn the land to sea, the sea to dry ;
Yea, not man's will, by God created free,
Can match their strange mysterious potency,
Nor love nor hate so firmly fixed be,
But love must yield and hate to magic's dark decree.

XXXI.

“ A ring there is of perfect diamond stone,
Such as no mining slave is trained to seek,
Nor Soldan numbers on his orient throne,
Nor diving Ethiop from his sultry creek
Has borne so rich a prize ; for who shall speak
What unseen virtue in its orbits dwell ?
Press it, the fiends attend in homage meek ;
Turn it, the bearer walks invisible ;
Ah who the hidden force of smallest things may tell ?

XXXII.

“ That same to one of regal race I lent,
Who now perforce must render back the prize,
For of his stars the danger imminent,
And guiltless blood loud crying to the skies
Alarm all hell ; do thou as I desire ;
This self-same morn depart for Scottish land,
There Urgan seek, king Pellea's uncle wise,
And bid him yield to thy deputed hand
That ring of diamond stone, for such is Morgue's command.

XXXIII.

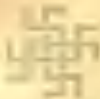
“ Have we not heard how shepherd Gyges bare,
By like deceit from old Candaule's bed,
In naked beauty seen, the Lydian fair,
And kingly circle from his dotard hand
Thenceforth himself a king ?” (6) “ No more !” he said—
“ Mother, no more ! or ere the sun's bright round
Have tinged yon eastern cloud with lively red,
My fiery steed shall paw the spangled ground,
And on the Cattraeth's side my clashing arms resound.”

XXXIV.

Like as the hawk from hidden durance free
Springs from the falc'ner's wrist, the eager knight,
His dark cheek warm with savage extacy,
Burst from his parent's hold. She with delight
His warrior mien beheld and giant height,
Awhile beheld, then, rapt in mist away,
Back to the bridal turret bent her flight,
There closely couch'd amid the rushes grey,
O power of wicked spells !—a seeming hind she lay.

XXXV.

By this the fiery wheeled charioteer
Had raised above the fringed hills his head,
And o'er the skies in molten amber clear
A flood of life and liquid beauty shed,
When sun-like, rising from his fragrant bed,
All glorious in his bliss, the bridegroom king
Pass'd to the common hall, and with him led,
Blushing and beauteous as that morn of spring,
The fair fore-doomed cause of Albion's sorrowing.



XXXVI.

The mass was ended, and the silver tone
Of shawm and trumpet bade the courtier crew
In martial pastime round their monarch's throne,
That livelong day their mimic strife pursue,
As each the thirst of various pleasure drew ;
Some launched the glossy bowl in alleys green,
Some the stiff bar with sturdy sinews threw,
Some in bright arms and wavy plumage seen,
Wielded the quivering lance the guarded lists between.

XXXVII.

So was there mirth in stately Carduel,
Till in the midst a stranger dame was seen,
Whose snowy veil in graceful wimple fell
Above the sable garb of velvet sheen ;
Als in her hand, of metal deadly keen,
A sheathed sword and studded belt she bare.
Golden the hilt, the sheath of silver clean,
Whose polish'd mirror back reflected fair
Her cheeks of vermeil tinge, her auburn length of hair.

XXXVIII.

Stately she rode along, and keen her eye
That scann'd with eager glance that warrior crew ;
Yet was her blush so meek and maidenly,
That never village lass in apron blue
With purer roses caught the passing view.
Stately she rode along, and in her train,
With floating locks and beards of silver hue,
Two goodly squires array'd in mourning grain,
On either side controul'd her palfrey's silken rein.

XXXIX.

Like as that lovely month to lovers dear,
 Unlocks the green bud on the scented spray,
 And laps in freshest flowers the tender year,
 And tunes the songs of nature,—blessed May;
 Such was the joy this damsel to survey.
 But that deceitful hind who by the bride,
 Licking her hand, in treacherous fondness lay,
 Arose, and skulking to the farther side
 In guilty darkness sought her harmful head to hide.

XL.

Alighting from her steed, some little space
 Propt on that antique sword the maiden leant;
 While silence gave her blushing cheek more grace,
 And her warm tears touchingly eloquent,
 Through warrior hearts a pleasing anguish sent.
 Then, with collected voice she told her grief,
 Of bitter wrong, and treason imminent
 Done to her kindred by a Scottish chief,
 'Gainst whom at Arthur's court she, suppliant, sought relief.

XLI.

Her lands he wasted, and with tortuous wrong
 Herself had banish'd from her native right;
 A felon warrior, neither bold nor strong,
 But safe and reckless of all human might
 By charms impregnable and magic slight.
 "For, as some evil thought, he walks unseen
 Scattering around in murderous despight
 From viewless bow his arrows deadly keen,
 That strength and courage fail t' oppose so fatal teen."

XLII.

"Alas," said Arthur, "and can mortal wight
With trenchant steel a viewless life invade,
Or probe with dagger point his pall of night?"
"Who," she replied, "can draw this charmed blade
Worn by my sire, on him my doom is laid.
But now seven years through many a distant land,
Patient of ill, my weary course has stray'd,
Nor knight is found so brave whose stainless hand
Can from its burnished sheath unlock my fatal brand."

XLIII.

She ceas'd, and through the crowded fort there spread
A deep hoarse murmur, as th' autumnal sound
In hazel bower, when Sherwood's rustling head
Shakes in the blast, and o'er the dusty ground,
And in mid sky the falling leaves abound.
Beneath her bramble screen the crouching hare
Erects her ears, and quaking as astound,
Shrinks from the breath of that inclement air,
And the fast driving sleet that strips the branches bare.

XLIV.

Then sudden from a hundred tongues arose
Harsh words and high, and hand to hilt was laid
And taunt and threat portended deadly blows,
Each claiming for himself that charmed blade,
And envied guidance of the noble maid.
But Arthur, rising from his gilded throne,
"Back on your lives, presumptuous subjects!" said
"For this adventure I resign to none,
Not Lancelot himself of knights the paragon!"

XLV.

Awed, yet reluctant, back the crowd withdrew
While Arthur from the maid her sword required,
And poising in his hands with curious view,
Its antique frame and massy weight admired.
Then, bending low, with gripple might desired
Forth from its silver sheath the blade to strain,
Which, following for a space, again retired,
Mocking with magic sleight his fruitless pain ;
Seven times the king essay'd, seven times essay'd in vain.

XLVI.

As some stout churl by sinewy toil embrown'd,
Foiled by a stranger in the wrestler's play
Arises, mourning, from the plashy ground
His batter'd limbs and face deformed with clay,
And cursing oft that luckless holiday ;
So Arthur back the charmed steel restor'd,
And turn'd with sullen scowl his eyes away,
As many a knight of fame, and warlike lord
In long succession strove to drag that fatal sword.

XLVII.

But not Sir Carados thine iron arm,
Nor Kay's stout heart and vaunted pedigree,
Nor Gahriet's youthful grace could break the charm,
Nor Gawain's force and faith and courage free ;
Though when he strove, the knight of courtesy,
The conscious sword awhile his hand obey'd,
That men a span's length of its edge might see,
As sunbeam radiant and with gold inlaid,
Yet would not all suffice to bare that stubborn blade.

XLVIII.

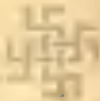
Whereat the damsel made exceeding moan,
Shedding salt tears ; nor did her sorrow spare
Her breast more lovely white than marble stone,
Nor the long radiance of her sunny hair ;
That not the rudest groom such sight could bear :
But a sad murmur through the palace spread
“ Alas the while that Lancelot were there !
Then had not Arthur's court been shamed ”—they said,
“ Nor those love-darting eyes so bitter fountains shed.”

XLIX.

A knight there was, whose erring hardihood
And fiery soul, that insult ill could bear,
Had bath'd his falchion in Cucullin's blood,
Who yearly made to Britain's court repair ;
(Haughty Cucullin, Erin's haughty heir,)
Condemn'd for this (such vengeance Arthur vow'd)
To the chill dungeon's damp and stony lair ;
Through the close-grated loop he call'd aloud,
And what that tumult meant, besought the passing crowd.

L.

Which, when he heard, so strangely confident,
With such warm hope he crav'd his chance to try,
That through the court a louder murmur went,
As pity kindled into mutiny ;
And Arthur, yielding to his people's cry,
“ Let him come forth !—his doom in sooth was hard ;
A soldier's fault ! ” he mutter'd carelessly ;
“ And knight so long in listless prison barr'd,
Has well such fault aton'd—Go bring him hitherward ! ”



LI.

So was Sir Balin brought before the throne,
A gaunt and meagre man, of hue forlorn ;
For forty months of lingering care were gone,
Since on his flinty couch the smile of morn
Had rested, or, on dewy pinions borne,
The fragrant summer blest his solitude.
His limbs were with the linked iron worn,
And his long raven hair in tresses rude
Hung o'er his hollow cheeks with prison damps embued.

LII.

Around him wildly gazing, (for his sight
Shrank from th' unwonted beam of perfect day,
And those embattled guards whose armour bright
Flash'd in the sunshine like the torch's ray,)
He to the stranger damsel bent his way.
And, " Lady, scorn me not ! the time has been
Or ere this bondage," he began to say,
" That gayer robes, and knights of statelier mien,
Have felt mine arm as strong, my lance as deadly keen."

LIII.

" I pray thee give the sword !"—the sword she gave ;
" Long, very long it seems," the captive cried,
" Since these poor hands have felt a battle glaive !"
Yet as the pommel's wieldy grasp he tried,
Dawn'd on his hollow cheek a martial pride,
And the dark smile of warrior extacy
Across his care-worn visage seem'd to glide ;
And, flashing like a meteor to the sky,
Forth sprang the charmed blade, the blade of victory !

LIV.

Say, have ye mark'd what winged moments fall
Between the distant cannon's flash and roar ?
Such was the pause ensued, and such the swell
Of following rapture shook the ocean shore.
Rung every vaulted gate and turret hoar ;
Rung the far abbey spires, and cloister'd bound ;
While, as they sail'd the moss-grown rampart o'er,
The sea-bird reel'd on giddy pinions round,
And the wood-fring'd rocks return'd a hollow sound.

LV.

When all was hush'd, the not unmindful king
From Balin bade the guard unloose his chain,
While robes of knightly blue the pages bring,
And furred mantle of majestic train.
He, with a settl'd smile of calm disdain,
Receiv'd the gifts ; but when his well-known mail,
And shield, and rusted helm were brought again,
Quak'd his dark lip, and voice began to fail,
And the fast-falling tear bedew'd his features pale.

LVI.

So when the feast was ended in the hall,
Nor longer would remain th' impatient maid,
Though Arthur much, and much his nobles all,
But most her presence young Ganora pray'd ;
To each with courtly smile her thanks she paid,
And graceful on that docile palfrey sprung ;
While close beside, in wonted steel array'd,
Victorious Balin's clashing armour rung,
Whom many a knight beheld, with serpent envy stung.

LVII.

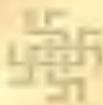
But while o'er many a wood-fring'd hill
And heath of purple tint their journey lay,
That seeming hind, fair architect of ill,
In Arthur's palace sojourn'd many a day,
Expert in fraud, and watchful to betray.
Expert with pliant limb, and bounding high
Before the queen, her gambols to display ;
Or fond and flattering at her feet to lie,
And mirror every thought in her large lucid eye.

LVIII.

So past the day ; but when the seven-fold team,
That fear to tinge their feet in ocean deep,
Shot from the topmost north their twinkling beam,
And over mortal lids the dew of sleep
(To weary man blest visitation) creep,
Forth in the silence of the world she sped,
A nymph of air her unblest watch to keep ;
Or, wrapt in mist beside the bridal bed
Of poor Ganora's heart the wandering wishes read.

LIX.

The early trace of youthful love was there,
And airy hope that flatter'd to betray ;
But disappointment, with salt smarting tear,
Had blotted half the simple lines away ;
The other half too deeply graven lay.
And, though contending with that earthly flame,
Celestial ardours sent their purer ray,
Though late—Ah, female heart, of feeble frame,
Of pomp, and rank, and power, the novel rapture came !



LX.

Yet in the midst, and sov'reign o'er her breast,
Cadwal, young Cadwal, held his fatal throne,
And, e'en to wakeful conscience unconfest,
Her fear, her grief, her joy were his alone ;
Yes, every sigh that heav'd her silken zone,
From hapless love a dearer sorrow drew,
And, to Ganora's secret self unknown,
Arose before the faery's eager view ;
Ah me ! what airy spies our silent thoughts pursue !

LXI.

And think'st thou, man, thy secret wish to shroud
In the close bosom's sealed sepulchre ?
Or, wrapt in saintly mantle from the crowd,
To hug thy darling sin that none may see ?
A thousand, thousand eyes are bent on thee ;
And where thy bolts the babbling world exclude,
And in the darkness where thou lov'st to be,
A thousand, thousand busy sprites intrude ;
Earth, air, and heaven are full, there is no solitude.

END OF CANTO THE SECOND.

MORTE D'ARTHUR.

CANTO III.

I.

WHEN I rehearse each gorgeous festival,
And knightly pomp of Arthur's elder day,
And muse upon these Celtic glories all,
Which, save some remnant of the minstrel's lay,
Are melted in oblivious stream away,
(So deadly bit the Saxon blade and sore)
Perforce I rue such perilous decay,
And, reckless of my race, almost deplore
That ever northern keel deflower'd the Logrian shore.

II.

Oh thou the ancient genius of the land,
Who wont on old Belusium's sunny steep,
And nigh the holy mount, with armed hand,
In vision dimly seen, thy watch to keep,
Our angel guard, whose eagle pinions sweep
In circling flight around his rock-built nest,
Now soaring high, now dark'ning half the deep,
The broad wave bursting with his shadowy breast,
Oh did not his lament foreshow the nearer pest?



III.

Say, did not he when Hengist plough'd the main,
With gathering mist the conqueror's track dismay,
And smite his radiant brows in parent pain
And sadly rend his samphire wreath away ?
No, brighter beamed his prescient eye that day,
And as the proud bark swept the waters free,
He bade the rustling waves around it play,
While softly stole across the sunny sea,
From many a twisted shell the mermaid's harmony.

IV.

Now forty times the golden-haired dawn
Had sprung from old Tithonus' dewy bed,
And forty times across the fading lawn,
Had summer eve her filmy mantle spread,
Since young Ganore to Mary's aisle was led
A pensive bride; and yet, I wot not why,
But those who best could read her blushes said,
Not now so much she droop'd the timid eye,
Nor paid her Arthur's warmth with so cold courtesy.

V.

She was his wife ! for this she strove to bear
Of that portentous eye the tawny glow ;
And those deep indents of ambitious care
That mapp'd his dark and melancholy brow ;
She was belov'd ; for well the fair might know
How that stern heart was fixed on her alone,
When, melted all in love's delirious flow,
The vanquish'd victor at her feet was thrown ;
And she was inly vain to feel such power her own.

VI.

So was she pleas'd herself who sought to please;
"Till on a day when all the court would ride
To drink in Cattraeth's woods the cooler breeze,
And rouse the dun deer from Terwathlin's side
It chanced the queen within her bower to bide,
As one in boisterous pastime rarely seen ;
Who little loved the hunter's cruel pride,
Or maddening shout that rends the forest green,
Or their poor quarry's groan the bugle notes between.

VII.

Loth was her lord to miss that livelong day,
Her soft sweet glances and her converse sweet ;
Yet cared he not to cross her purposed stay ;
And forth he fared, but still with ling'ring feet
And backward look, and " Oh when lovers meet
How blest," he thought " the evening's tranquil hour,
From care and cumbrous pomp a glad retreat."
Not since his youth first quaffed the cup of power,
Had Arthur praised before the calm sequestered bower.

VIII.

And forth he fared ; while from her turret high
That smiling form beheld his hunter crew ;
Pleased she beheld, whose unacquainted eye
Found in each varying scene a pleasure new.
Nor yet had pomp fatigued her sated view,
Nor custom palled the gloss of royalty.
Like some gay child a simple bliss she drew
From every gaud of feudal pageantry,
And every broider'd garb that swept in order by.

IX.

And, sooth, it was a brave and antic sight,
Where plume, and crest, and tassel wildly blending,
And bended bow, and javelin flashing bright,
Mark'd the gay squadron thro' the copse descending ;
The greyhound, with his silken leash contending,
Wreath'd the lithe neck ; and, on the falconer's hand
With restless perch and pinions broad depending,
Each hooded goshawk kept her eager stand,
And to the courser's tramp loud rang the hollow land.

X.

And over all, in accents sadly sweet,
The mellow bugle pour'd its plaintive tone,
That echo joy'd such numbers to repeat,
Who, from dark glade or rock of pumice-stone,
Sent to the woodland nymphs a softer moan ;
While listening far from forth some fallow brown,
The swinked ploughman left his work undone ;
And the glad schoolboy from the neighbouring town,
Sprang o'er each prisoning rail, nor reck'd his master's frown.

XI.

Her warm cheek pillow'd on her ivory hand,
Her long hair waving o'er the battlement,
In silent thought Ganora kept her stand,
Though feebly now the distant bugle sent
Its fading sound ; and, on the brown hill's bent,
Nor horse, nor hound, nor hunter's pomp was seen.
Yet still she gaz'd on empty space intent,
As one, who spell-bound on some haunted green
Beholds a faery show, the twilight elms between.

XII.

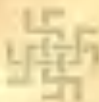
That plaintive bugle's well remember'd tone
 Could search her inmost heart with magic sway ;
To her it spoke of pleasures past and gone,
 And village hopes, and friends far, far away,
 While busy memory's scintillating play,
Mock'd her weak heart with visions sadly dear,
 The shining lakelet, and the mountain grey,
And who is he, the youth of merriest cheer,
Who waves his eagle plume and grasps his hunting spear?

XIII.

As from a feverish dream of pleasant sin,
 She, starting, trembled, and her mantle blue,
With golden border bright, and silver pin,
 Round her wet cheek and heaving bosom drew ;
 Yet still with heavy cheer and downcast view,
From room to room she wander'd to and fro,
 Till chance or choice her careless glances threw
Upon an iron door, whose archway low,
And valves half open flung, a gorgeous sight might shew.

XIV.

It was a hall of costliest garniture,
 With arras hung in many a purple fold ;
Whose glistening roof was part of silver pure,
 And silken part, and part of twisted gold,
 With arms embroider'd and achievements old ;
Where that rich metal caught reflected day,
 As in the hours of harvest men behold
Amid their sheaves a lurking adder play,
Whose burnish'd back peeps forth amid the stubble grey.



XV.

And, in the midst, an altar richly dight
With ever-burning lamps of silver pale,
And silver cross, and chalice heavenly bright,
Before whose beam a sinful heart might quail,
And sinful eye to bear its beauty fail.
It was, to ween, that gracious implement
Of heavenly love, the three-times hallowed Grayle (7),
To Britain's realm awhile in mercy lent,
Till sin defil'd the land, and lust incontinent.

XVI.

Strange things of that time-honour'd urn were told,
For youth it wont in aged limbs renew,
And kindle life in corpses deadly cold ;
Yea palsy warmth, and fever coolness drew,
While faith knelt gazing on its heavenly hue.
For not with day's reflected beam it shone,
Nor fiery radiance of the taper's blue ;
But from its hollow rim around was thrown
A soft and sunny light, eternal and its own.

XVII.

And many a riven helm around was hung,
And many a shield revers'd, and shivered spear,
And armour to the passing footsteps rung,
And crowns that paynim kings were wont to wear ;
Rich crowns, strange arms, but shatter'd all and sere ;
Lo ! this the chapel of that table round,
And shrine of Arthur and his warriors dear ;
Where vent'rous knights by secret oaths were bound,
And blest by potent prayers their foemen to confound.

XVIII.

Nor less the scene such solemn use became,
Whose every wall in freshest colours dight,
Display'd in form, in feature, and in name,
The lively deeds of many a faithful knight ;
And told of many a hardly foughten fight
Against the heathen host in gory field ;
Of those who reap renown with falchion bright,
Or list in war the ponderous axe to wield,
Or press the courser's flank with spear and shield.

XIX.

The stripling conqueror of a giant foe,
Belov'd of Heaven, was David there to see,
And wallowing wide the headless bulk below ;
And there the self-devoted Maccabee,
Content in death to leave his Israel free,
Sustain'd unmov'd the towered elephant,
With javelin planted firm, and bended knee ;
And grimly smiling on the monster's vaunt,
Slaying, was nobly slain, a martyr militant.

XX.

There too, she mark'd, in blood-red colours writ,
The Christian conqueror of British line,
Who seem'd aloft in golden car to sit,
Rais'd on the ruins of an idol shrine,
Lord of the earth, resistless Constantine !
And, blazing high above his chosen head,
The meteor cross shed forth its light divine ;
That that great dragon shook with guilty dread,
And all his countless host from forth the heaven fled.

XXI.

Nor less her own paternal Carmelide,
 With arms begirt, and warrior faces round ;
Nor less the queen with greedy wonder eyed
 The giant form, whose uncouth mantle, bound
 With beards of captive monarchs, swept the ground (8).
Vain-glorious Ryence ! him the Christian host
 With plunging spears in Mersey's current drown'd ;
Who, wading thro' the river depths, almost
Had stemm'd th' indignant wave, and reach'd the farther coast.

XXII.

But oh, what rage of war ! what ghastly blows !
 Where silver Avon ran with sanguine hue ;
And fierce in fight the youth of Denmark rose,
 And Arthur's strength his deadly falchion drew.
 Her own brave lord Ganora there might view,
As mid the meaner trees a kingly oak ;
 How fast the fire-sparks from his armour flew ;
How from his courser's panting side the smoke ;
How high he bare his targe, how rose at every stroke !

XXIII.

Around the king, behind him and before,
 Red ran the tide of death, and dark the throng ;
And Merlin there his dragon standard bore,
 Scattering dismay the mailed ranks among ;
 A living standard, whose biforked tongue
Hiss'd with strange magic, and its brazen eye
 Darted pernicious rays of poison strong ;
Als were its threatful spires uplifted high,
And wings of molten brass outspread in air to fly.

XXIV.

Strange was it to behold the enchanter's mien,
Whose robe of various colours wildly roll'd,
And naked limbs in battle seldom seen,
And magic girdle all of graven gold,
In uncouth wise his prophet phrenzy told.
Swart was his visage, and his raven hair
Hung loose and long in many a tangled fold ;
And his large eyeballs, with unearthly stare,
Flash'd on the withering host a wild portentous glare.

XXV.

Fast by that fiend-born sire was Gawain placed,
Gawain the gentlest of the knightly throng,
With ladies' love, and minstrel honour grac'd,
The good, the brave, the beautiful, the strong ;
And, breathing fury, Modred spurr'd along,
Sir Modred, sternest of the table round,
Injurious chief who reck'd nor right nor wrong ;
Yet forward in his suzerain's service found,
And next to Arthur's self for princely lineage crowned.

XXVI.

But who is he ? the chief whose single might
Girt by the Saxon host in desperate ring,
With slender lance redeems the reeling fight,
While death and conquest poised on dubious wing
Hung o'er the strife his valour witnessing ?
Cleft is his helmet, and his sanguine cheer
And beardless cheeks betoken manhood's spring.
Ah well known glance, ah form to memory dear,
It is the nameless youth ! it is the forester !



XXVII.

Was it a dream ? her unassured eye
 Paused on the form awhile—awhile withdrew ;
She chafes her lids their perfect sense to try ;
 It was no dream ! alas, too well she knew
 The locks of auburn and the eyes of blue,
And, her own work, the scarf and broider'd vest !
 And her ears tingled, and a death-like dew
Through her cold marrow thrill'd and quivering breast,
And suffocating sobs the abortive shriek suppress.

XXVIII.

When overpast was that strong agony,
 And doubt and fear resumed their blended reign,
She on that arras bent her frenzied eye,
 And line retraced, and well known line again.
“ His locks were auburn, these a darker grain,
Fair is yon knight, yet sure than him less fair,
 Yon shield, yon crownet mark a princely strain,
And sterner seems that brow.” Ah fruitless care !
That lip ! those eyes ! that scarf ! his pictur'd self is there !

XXIX.

“ And art thou he ?” for o'er his conquering head
 In Gothic letters all of silver bright,
That chieftain's woven name Ganora read,
 “ And art thou he, thy sovereign's darling knight,
 The wise in court, the matchless in the fight,
Strength of our Logrian land in danger's hour !
 Oh Lancelot ! (if thus I read aright
Thy lordly style,) mid pomp, and wealth, and power
Full soon hast thou forgot thy humble village flower !”

XXX.

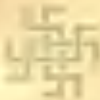
“ Yet Arthur cull'd that flower !” (a female ire
Flush'd in her cheek, and sparkled in her eye)
“ Yet Albion's lord could this poor form desire ;
And thou shalt view thy rustic Emily
In pomp of queenly state enthroned high !
Then, Cadwal, shall thy soul new pangs endure,
And in each slighted charm new grace descry,
And, scorn'd in turn—Ah passion hard to cure !
Break, break my tempted heart while yet my will is pure.”

XXXI.

Thus raved she long, till from her throbbing breast
Exhausted passion loos'd his iron sway ;
And holier thoughts her struggling soul possest,
And that pure chalice with its saintly ray,
And that still chapel turned her heart to pray.
So prostrate at the marble altar's base,
With floating locks and folded hands she lay ;
And moistening with her tears the sacred place,
Clung to the silver cross with Magdalen embrace.

XXXII.

So by that heavenly toil re-comforted,
She, slowly rising from the sacred ground,
Dried her moist eye, with streaming anguish red,
And those loose locks in decent fillet bound,
And cast, in matron guise, her mantle round,
And forth she went ; yet ere the morrow's light,
She of her maidens fit occasion found
To ask the lineage of “ that absent knight,
Who now in Albion's war fought for his suzerain's right.



XXXIII.

" He of the Lake, whose empty seat was placed
And in the hall his banner waving wide,
A golden hound with chequer'd collar graced,
And the broad field with seeming verdure dyed ?"
To whom the young Ygwerna swift replied
With arched brows and finger pointing sly,
" Oh who shall dare to praise that chief of pride,
Who, when the jealous Gwendolen is nigh,
Whose proffer'd love he meets with so cold courtesy ?"

XXXIV.

" Peevish Ygwerna !" Gwendolen rejoin'd,
" By forged tales to shrowd thy secret care !
Who more than thou the myrtle branch has twined,
And ring'd with flowery wreath his auburn hair ?
Ah wooing vainly spent ! some absent fair
Has o'er thy warrior hung her silken chain ;
Witness the purple scarf he loves to wear,
Witness his wanderings o'er the nightly plain,
Witness Ygwerna's love and Lancelot's disdain !"

XXXV.

Ganora sigh'd ; but all unmark'd the sigh
As Gwendolen pursued her eager word ;
" Oh lady mine, long were the history
To reckon up the praise of that young lord,
In Logris and in distant Gaul ador'd,
And sprung from elder kings of Brutus' race ;
But changeful fate, and war with ruthless sword
Could ancient Tribles' goodly towers deface,
And poppies wave the head in the tall banner's place.

XXXVI.

“ When bloody Claudas sack'd the Armoric shore,
The sire of Lancelot its sceptre held,
For wealth renown'd, for virtuous wisdom more,
And the fair peace of honourable eld.
But the base rabble from his rule repell'd,
And ancient Ban, no longer prompt to bear
(As when at Carohaise, the foe he quell'd)
The conquering falchion and the pennon'd spear,
Fled from his dangerous throne to wood and desert drear.

XXXVII.

“ There, wretched sire, by daily wrath pursued,
Himself, his infant heir, and beauteous dame,
A shelter seeking in the solitude,
To a wild cave with painful travel came,
Where toil and grief opprest his hoary frame ;
A little space with arms to Heaven spread,
A little space, on cities wrapt in flame ;
And ravaged fields, he gazed, but nothing said,
Then in his Helen's arms sank down his dying head.

XXXVIII.

“ She, chafing his cold brows, and with her tears
Moistening in vain the breast was ever true,
Nor space, nor leisure found for other fears ;
But when her much loved lord deceased she knew,
All wildly frantic thro' the desert flew,
Reckless of him who, mid the bushes laid,
Her sleeping babe, a faery's pity drew ;
Who haply wandering thro' the twilight glade
Stoop'd from her phantom steed, and home the prize conveyed.

XXXIX.

“ Beneath the hollow waters is her home,
Upbuilt with arched waves of crystal cold,
Where never wight of mortal seed should come.
Yet did she there the beauteous infant hold,
And train'd in knightly lore and pastimes bold ;
But luckless Helen, dame disconsolate,
When late her loss returning reason told,
Sought the sad shelter of a convent grate,
And wept with live long grief her boy's untimely fate.

XL.

“ Him, when his vigorous youth was ripe for war,
And downy cheek was cloth'd in darker shade,
On airy wheels and dragon-yoked car,
To Arthur's court his elfin nurse convey'd,
In polish'd arms of maiden white array'd,
And silver shield as princely youth became ;
Who since untam'd, unrivall'd, undismay'd
In tourney strife and war's illustrious game,
Has borne from every knight the foremost meed of fame.”

XLI.

“ All otherwise I deem,” Ganora cried,
“ Nor him account the best and bravest knight
Who, rapt in sordid gain or warrior pride,
Is dead to ladies' pain and love's delight.”
“ Ah who,” said Gwendolen, “ shall read aright
The close kept secret of a hero's love !
Yet some have said, in magic beauty bright,
His elfin dame has power his mind to move,
And urge his pensive steps along the twilight grove.”

XLII.

A livid blush the queen's pale face o'erspread,
" Yet, yet aread, where is that faery's won ?"
" Ah who shall tell her haunt," the maiden said,
" Who in the desert water dwells alone,
Or under hollow hill or cavern'd stone ?
Yet beauteous Derwent claims her chieftest grace."
Ganora heard, but answer made she none,
And with her kerchief shrouding close her face,
Broke from the unfinish'd tale and sadly left the place.

* * * * *



NOTES TO THE MORTE D'ARTHUR.

(1) King Arthur, according to his historian, Sir Thomas Malory, reigned in Britain about the beginning of the sixth century; he conquered Ireland, France, Denmark, and Norway, and was victorious in several expeditions against the Saracens, many of whom he forcibly converted to Christianity. He instituted the order of the round table made by Merlin "in token of the roundness of the world." Hist. of Prince Arthur, Part II. chap. 50.

Traditionary traces of king Arthur, of the loves of his queen Guenever, (or Ganora) and Sir Lancelot, with the adventures of the knights of the round table, are still to be found in Wales, and in parts of Shropshire.

(2) Sir Carados was the only knight of the round table who possessed a wife of fidelity sufficient to enable her to wear the enchanted mantle, and to wind the horn brought by a fairy to King Arthur's court.

(3) Sir Tristan, being wounded in battle with Sir Marhans of Ireland, who had unjustly demanded *truage* from his uncle Sir Mark of Cornwall, was carried to Ireland, and there nursed by La beale Isonde (or Yseult) daughter to the king of that island. Some time after, Sir Mark, who was jealous of his nephew, sent him, on what was considered a dangerous embassy, to demand Isonde in marriage of her father. Sir Tristan successfully accomplished his mission, and set off with his uncle's destined bride to return to Cornwall. On their voyage they unfortunately drank of a love potion prepared by Isonde's mother to be given to Sir Mark on their wedding day. The consequence was "that by that their drink they loved each other so well as that their love never departed from them for weal or woe." Hist. of Prince Arthur, Part I. chap. 24.

(4) Queen Guenever (or Ganora) was twice brought to the stake for treason, towards the latter end of Arthur's reign, and twice delivered by Sir Lancelot du Lac, who, on the second occasion, carried her off to his castle of Joyous Gard. Thither Arthur pursued her, and, though Lancelot tried to persuade him to "take his queen into his good grace, for that she was both fair and just and true," he would not receive her again till, after the shedding of much knightly blood, the pope issued a bull, "commanding him upon pain of interdicting of all England, that he take his queen, dame Guenever, to him again, and accord with Sir Lancelot." Hist. of Prince Arthur, Part II. chap. 154.

On Arthur's death, Guenever retired into a nunnery at Almesbury, and Lancelot into a hermitage near Glastonbury.

(5) The Jews have a tradition that, before the creation of Eve, Adam was married to an aerial being named Lilith; to revenge his deserting her for an earthly rival, she is supposed to hover round the habitation of new married persons, showering down imprecations on their heads. The attendants on the bride spend the night in going round the house and uttering loud screams to frighten her away.

(6) It is related of Gyges that he descended into the earth, where he discovered a large horse made of brass; and within it the body of a man of gigantic stature, on whose finger was a brass ring. This ring possessed the power of making its wearer invisible, and with its assistance he gained access into the palace, murdered the king, whose throne he afterwards usurped, and married the queen.

(7) The Grayle or Sancgreal, according to the original romance, was a vessel of gold, said to contain some of the blood of our Saviour, carried about by a fair maiden; besides its healing virtues, it possessed the property, into whatever castle it was brought, of "fulfilling the hall with great odours, and every knight had such meat and drink as he best loved in the world." It was invisible, as well as the damsel who bore it, to all but the "perfect man." The knights of the round table made a quest to find it out; but Sir Galahad, son of Sir Lancelot, was the only one of sufficient purity of life to be allowed to see it; after which "he kneeled down and made his prayers, and then suddenly his soul departed unto Jesus Christ, and a great multitude of angels bare his soul up to Heaven, that his two fellows might behold it; also his two fellows saw come down from Heaven a hand, but they saw not the body, and then it came right to the vessel and took it, and so bare it up to Heaven. Sithence was there never no man so hardy for to say that he had seen the Sancgreal." Hist. of Prince Arthur, Part II. c. 103.

(8) Ryence was sovereign of North Wales; he overcame eleven valiant kings in battle, and caused their beards to be sewn on the edges of his mantle, in token of their doing him homage; he then sent a messenger for king Arthur's beard. "For king Ryence had perfected a mantle with kings' beards, and there lacked for one place of the mantle, wherefore he sent for his beard, or else he would enter into his lands, and burn and slay, and never leave till he have thy head and beard." But Arthur was little accustomed to be taken by the beard, and returned an angry answer; on which Ryence prepared to enter Britain with a large army, when he was himself defeated by the brothers Balin and Balan. Hist. of Prince Arthur.—Ed.

A SENSE OF HONOUR,

A PRIZE ESSAY.

A SENSE OF HONOUR,

A PRIZE ESSAY,

RECITED AT OXFORD, 1801.

"Sans peur, et sans reproche."

Vie du Chev. Bayard.

IN deciding on the merit of any principle of action, two material questions will arise. The one, whether the motives themselves are consonant to reason and religion; the other, whether the effects are generally conducive to the happiness of mankind. For though good may accidentally proceed from evil, the evil is not therefore justified; and when, on the other hand, good does not follow, we must presume, with equal reason, that the principle itself is vicious or mistaken.

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In conformity to these rules, it will be proper to examine, first, the nature and propriety of a sense of honour, and then submit its merits to the final test of tried and general utility.

To arrive at a knowledge of the first, little more perhaps is necessary than calmly and dispassionately to look round on the practice of the world, and appeal to our own reason and experience for the causes of what we see and feel. If we separate our ideas of honour from their political trappings and accidental varieties; if we reduce its laws to their simple and original principles, we shall find that they have all a common and manifest dependance on that sort of educated self-love which, when excessive, we stigmatize by the name of pride¹, as we do its opposite extreme by the reproach of meanness².

¹ Χαυνοτης.

² Μικροψυχια.

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I call it educated, because it is not, like the appetites, immediately derived from the bodily wants or propensities (the only senses which are properly speaking natural,) but from an acquired and artificial combination of these, which it seems the earliest business of education to produce, to stimulate, and apply. It would, in fact, be easy to shew that this principle, like every other, is generated by the external operation of pleasure or pain; and that pride¹, honour, and ambition, with all their kindred habits, are little more than a very simple modification of hope.

Be that, however, as it may, it is unquestionable that, by whatever means we acquire it, the *habit of self-respect* is productive of very remarkable and advantageous effects on the human mind. So much may, at least, be inferred from the general sentiments and experience of the world. Even those who abound the most in unmeaning invective against what they call pride and the selfish principle², are themselves obliged to submit to the uncontrollable laws of human nature and human feelings. If not in theory, at least in practice, by endearments, by distinctions, and by rewards, they, too, find it necessary to train up youth to the desire of praise, and teach them to feel the luxury of self-approbation.

For praise and external distinctions are only so far agreeable as they confirm us in our own esteem³. All, indeed, that they really inform us of, is, that we are justified in entertaining high thoughts of ourselves, and may reasonably expect from the world that love, that reverence, and all those other advantages which we are taught to consider as the peculiar birth-right of merit. In the first stage of this habit of self-respect, it is from an anticipation of these advantages that all our pleasure is derived, till, at length, the combination of ideas becomes less perceptible, and, from the satisfaction which we habitually feel on receiving it, the promissory note is itself considered as sterling.

Applause and personal distinction seem on their own account desirable. Having thus ascertained its leading principles, the definition of a sense

¹ Search, Light of Nature, Vol. II. p. 134.

² Aristotle seems, however, to have clearly understood that we ought to *direct* self-love, not *extinguish* it.

Εἰ γὰρ τις αἰ σπουδάζει τὰ δίκαια πράττειν, αὐτὸς μάλιστα πάντων, — οὐδεὶς ἐρεῖ φιλαντὸν τούτου, οὐδὲ ψεῖζει, — δοξεῖ δ' αὖ τοιούτος εἶναι μᾶλλον φιλαντὸς. — ἀπονεμὶ γὰρ ἑαυτῷ, τὰ καλλίστα καὶ μάλιστα ἀγαθὰ, καὶ χαρίζεται ἑαυτῷ τῇ κυριωτάτῃ. Ethic IX. The inference then will be that we ought χαίρεσθαι οἷς δεῖ.

³ Εὐκαιοσὶ τὴν τιμὴν δῶκεν, ἵνα πιστευσῶσιν ἑαυτοὺς ἀγαθοὺς εἶναι. Ethic I.

of honour is easy and obvious. Honour, then, is a pleasurable reflection on our own merit, occasioned by the knowledge of our claim on the love and reverence of the world. It differs, indeed, from virtue, as the hopes on which it is founded are more gross and more uncertain; but it agrees with it, both as deriving, like virtue, its immediate reward from the heart, and as, when well directed, producing, for the most part, a similar effect on the conduct. I say when well directed, because it must occasionally happen, that by a faulty, or too narrow perception of utility, the stream of honour may be poisoned at its very source, and a local or mistaken interest preferred to the broad principles of general justice and expediency. It is thus we must account for that unavoidable difference of sentiment which some have endeavoured to illustrate by distinctions of true and false honour, but which, as it leans not on positive but relative merit, is, by its nature, as variable as the wants and wishes of mankind, and ¹ receives a bias from every indefinite circumstance of time, of climate, and of government. When well directed, however, (and its direction is very seldom entirely pernicious,) few arguments should seem necessary to prove the advantage of a reward thus cheap, a motive thus effectual.

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If we were only roused to action by the prospect of immediate gratification, and the pressure of immediate pain, virtue alike and enterprise were at an end. We see it daily and hourly in those in whom the faculty we are now discussing is faint or extinguished. Their views are short and indistinct; their hopes and wishes grovelling; their actions without vigour; and the whole system of their energies paralyzed by a sullen and indolent content. But thus, by a happy and even imperceptible combination of ideas, our desires are extended to a larger field; our self-love acquires a nobler appearance, and for our own sake (if I may be allowed the expression) we are induced to disregard ourselves.

It is true, that this, correctly speaking, is the appropriate province of reason; but in the weakness and short-sightedness of human nature, we cannot but discover the force and utility of this species of auxiliary impulse of which the motive is always at hand, and which derives a never-failing influence from the very consciousness of our own existence.

We must not, however, confound a sense of honour with the indolent and lonely pride of the Epicurean divinities. Self-respect, without refer-

¹ ὁ δὲ ἀνὰ ὑπολάβῃ τιμίον εἶναι τοῦ κυρίου, ἀναγκὴ καὶ τὴν τῶν ἀλλῶν πολιτῶν δοῶν ἀκολουθεῖν αὐτοῖς. Polit. II.

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ence to the rest of mankind, either never existed at all, or only where the understanding has been impaired. Founded originally on the opinion of others, to that opinion it must always appeal, and must purchase by courtesy, by kindness, and by self-denial, that friendship and applause which alone can confirm and justify the secret exultations of the heart.

Nor can this deference to the feelings and understandings of our fellow-creatures be considered as a slavish or imprudent submission. While we acknowledge the occasional blindness of popular sentiment, let it not be forgotten that its general tendency, especially upon subjects connected with private morals, has been always favourable to virtue. I know not whether we are to ascribe this fortunate agreement to the dictates of long and universal experience, or whether we must not rather seek its cause in that artless instinct of morality, that native perception of right and wrong, which would, if real, identify without a rhetorical figure, the voice of the people with the voice of God.

Nor is it only by an appeal to our hopes and wishes, that a sense of honour maintains its influence. *Shame*, which may be defined the *sorrow of pride*, is a feeling so strange and terrible, that, while every other suffering may be endured with firmness, or thought of with indifference, this is the only punishment which no strength can sustain, no power avert; to which the greatest are not superior, and of which the boldest will confess their fears.

Such are the rewards, and such the penalties of a sense of honour; the extent of their power may be estimated by their effects. Whole years, nay, whole lives of labour and misery are spent, not only with cheerfulness, but delight, in compliance with these extraordinary feelings. Other principles of action have some one peculiar object, of which the attainment or frustration will conclude at once their hopes and anxieties. But of honour alone can it be said, that its pursuits and pleasures are alike interminable. When every other motive or argument is exhausted—when no other human hope or fear can apply, our daily experience proves that the sense of honour can subsist in its utmost vigour. When Cæsar despaired of life, he expressed by his gestures a wish to fall with dignity. But it is not only in such characters as Cæsar that we recognize its wonderful influence. It may be traced in every desire, every thought that looks to the applause or advantage of posterity; in public or private monuments; in the cares of a funeral; and all those other solitudes which extend to a period when we shall ourselves be no longer sensible of pleasure or pride. Nor can there be

a greater evidence of the efficacy of these exalted motives, than that the "feeble perception" of them which fancy can afford, (for this is all that a dying man can feel,) is superior to the keenest apprehensions and warmest propensities of our nature.

But honour is not satisfied with a pre-eminence over every other feeling; it is not enough that, when ² human laws oppose its rules, that very prohibition is considered as an additional motive. It goes still farther; it is always endeavouring to excel and transcend itself. When Bayard, "the fearless and unblamed," was bleeding to death amidst the ruins of France, what restrained him, since he had done his utmost duty, from accepting the assistance and compassion of the rebel Bourbon? And when our own brave Sidney, in circumstances almost parallel, displayed a still more noble self-denial, no duty or even charity forbade his quenching his own intolerable thirst before he sent the water to the dying sentinel. There is, there must be, in such acts of glory, a pleasure superior to all external dangers; a high and almost spiritual exultation, elevated above the region of external pain!

Self-respect, in short, is the most powerful and one of the most useful of our mental habits; it is the principle to which the noblest actions of our nature may be most frequently traced; the nurse of every splendid and every useful quality. How far it may be occasionally abused, or how far it may be itself consistent with the principles of our holy religion, are questions which have long been disputed with violent and fanatical acrimony. The first objection I am neither prepared nor inclined to deny. To imperfection every human invention is liable; nor can it be considered as a subject of blame, that even our best institutions are only a choice of evils. But that a sense of honour is contrary to the spirit of religion, though Mandeville (perhaps insidiously) admits the charge ³, appears, (to say no more of it) a hard and hazardous assertion. It will, indeed, be readily allowed, that there is only one motive which can deserve the name of *virtue*; but to condemn as illegal or impious every other desire or principle, would be in opposition to all the wants and feelings of mankind, and would, by an inevitable inference, lay the axe to the root of civil-government itself. Like every other law, the laws of honour are occasioned by the wants and vices of the world. Like them, too, they must derive their

¹ Αισθησις ασθενής Rhet. II.

² Montesquieu, *Esprit des Loix*. IV. 2.

³ *Origin of Honour*, p. 45.

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influence from the weakness of our nature. The perfectly virtuous man, if any such there be, needs no such stimulus or restriction; but for our sake, for his own, let him not withdraw from us, who are not so fortunate, those salutary restraints and penalties which fence our virtue by our passions, and unite in the cause of human happiness the powers of this world and the next. For a politician neither must nor can destroy the propensities he attempts to guide. He must take mankind as he finds them, a compound of violence and frailty; he must oppose vice to vice, and interest to interest, and, like the fabled Argonaut, accomplish his glorious purpose by the labour of those very monsters who were armed for his destruction.

But why, after all, should we affix the reproach of wickedness or folly to feelings in themselves useful and necessary? feelings intimately connected with our nature, and which abuse alone can render criminal; feelings, in short, which are the foundation and support of all human authority, and which He, therefore, (with all humility be it spoken,) He Himself has not disdained to sanction, whom civil government adores as her Author, in whom kings reign, and princes decree justice.

Having thus ascertained that the sense of honour, like other secondary motives, is consonant to the nature of mankind, and by no means averse to the influence or doctrines of religion, the question of expediency is all that now remains for discussion. If it appears from further enquiry that, in the effects produced by their actions on society, good predominates, for unmixed good must not be expected, we may reasonably pronounce them not only innocent, but, in a subordinate degree to virtue, laudable.

It is thus that the other modifications of self-love, ambition, emulation, and the like, have in all ages of the world been not only tolerated, but, under certain restrictions, encouraged and even praised. To a similar or greater indulgence, a sense of honour may undoubtedly lay claim. It possesses in no small degree the advantages of the habits we have now enumerated, without an equal participation in the abuses attendant on either of them. It is true, its resemblance to ambition is so remarkable, that even Montesquieu himself has been deceived by the similarity¹. Yet, notwithstanding their kindred origin, they are mental habits between which a wide difference may undoubtedly be observed. Honour is chiefly conversant about the means; ambition disregards them in comparison of the end. The ambitious character is a conqueror thirsting after the dominions of

¹ Esprit des Loix. IV.

another; the man of honour will expend all his energies, his happiness, and life itself, in defence of the fame he has already acquired. The pleasures of the one consist in pursuit; of the other in possession. The first, like an ardent gamester, is careless of his former acquisitions, and risks them all in the hopes of more; the other, proudly satisfied with his present reputation, broods over it with a miser's fondness. Were it possible to blend these characters in one, the hero would be perhaps complete; or, to speak more justly, a sense of honour is what the ambitious man wishes to believe that he feels.

Nor are their effects on society less different than the modes of their existence. As the motives of honour are more pure, so is its sphere of action more extensive. Ambition is generally, perhaps fortunately, concentrated in a single pursuit; but a sense of honour enters into all the occurrences of life, and gives point and ornament to the least as well as the greatest¹. "*Delectat domi, foris non impedit. Peregrinatur nobiscum, rusticatur.*" It is at once the parent of loyalty, and the preserver of freedom. In the camp or convent its influence is equally valuable; it adds tenfold delight and security to the endearments of a private, and is the sturdy guard of virtue through the dangers of a public life.

To such a guard as this, indeed, must innocence, in the present imperfect state of human virtue, be often indebted for its safety. The best intentions of the most blameless heart might often lead, by unsuspected and imperceptible windings, to the brink of misery. It is decency, it is regard for character, and a sense of our rank in the world, which fence off the avenues of guilt, and not only resist, but resent the first approaches of pollution. Never may false philosophy, or mistaken religion, succeed in eradicating that virtuous self-love, that pure and salutary pride, which defends the peace of families, and the morality of nations; the distinctive mark, the main support of the amiable and exalted character of a European female.

But if such are its effects on the character of individuals, as a rational and political principle its influence is still more conspicuous, and still more valuable. For there, its excesses are less perceivable, and its faults (for to faults it is certainly liable,) become like the darker tints in a landscape, constituent and useful parts of the beauty and harmony of the whole. Experience, indeed, has shown, that in every nation popular honour has

¹ Πάση ἀρετῇ κοσμος. Eth. IV.



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been the greatness of the public. A steady preference of glory to gain ; a strict, yet not distrustful care of liberty ; a lofty forbearance towards their weaker neighbours, and an unyielding firmness against the encroachments of the more powerful : these, with those other wholesome prejudices, which none who ever felt them would desire to lose, are some of its more illustrious characteristics. Such was the temper of the Athenians of old ; and of the Hollanders, in the seventeenth century, who consented to ruin their country rather than disgrace it. Such was the ruling principle of the Roman nation throughout the long history of their freedom and greatness ; and such has been (and may we never entirely lose it!) the source of British grandeur and prosperity. Nor are those minuter features to be overlooked which appear in the private manners of the people, in their amusements and literature, in their buildings, and more perhaps than all, in the popularity of those pursuits in which praise rather than profit is the expected reward.

For where in a state private luxury is excessive, and public magnificence small, where neither in the buildings, nor in any other distinguished work posterity is at all regarded, where minute convenience succeeds to grandeur, and minute interest to ambition, let us beware how we extoll the wisdom or prosperity of that country. There is not a more deadly poison to public greatness, or public virtue, than that false and hollow moderation, which, under a specious name, contracts and envenoms the force of self-love, and concentrates all our faculties in the pursuit of short-sighted gain, or individual accommodation.

Nor is political insignificance the only danger to be apprehended. When a nation has once lost its self-respect, when that strong shoot is destroyed which overtopped and kept down the more noxious weeds, the meanest and most hateful passions assume a certain rankness of luxuriance. The laws supported only by fear, are borne at first with murmuring, and at length evaded or despised, and all those horrors follow which invariably haunt the decay and twilight of nations.

These are no imaginary pictures ; both the one and the other are confirmed by the uniform experience of ages. For the influence of a sense of honour is not, as Montesquieu was tempted to suppose ¹, confined to any peculiar form of government ; much less can we assent to his arbitrary assignment of patriotism exclusively to republics, and to monarchies the

¹ *Esprit des Loix*. III. 3. 5. 7.

distinct and appropriate impulse of honour. We know that, call it by whatever name, a sense of honour is apparent in every page of the histories of Greece and Switzerland. We know also, we know and feel, that the subject of a monarchy is not insensible to the warmest love for his country. The author of the Spirit of the Laws was misled by a variety in appearance, which results not from the form, but from the extension of society. Where that is small and concentrated, self-respect immediately terminates in patriotism. When, however, the circle is more extended, we seek in the distinctions and classes of mankind, in the prejudices of every person and rank, some intermediate point, some resting place of esteem, more attainable by our views, and more nearly affecting our hopes and fears.

But though all the symptoms of honour are visible in the histories of Greece and Rome, they are, it cannot be concealed, very differently modified from those which now prevail, and have for many centuries prevailed in Europe. The causes of this variety are so familiarly known, that they require but little discussion. So much, however, must be observed, as, that extravagant as some parts of the modern code may seem, or (as in the conspicuous case of private warfare) unchristian, yet in the more general lines of character, in refined courtesy, in openness of courage, in loyalty, and ^a generosity to enemies, the ancient ideas of honour were far inferior.

The sullen and stately demeanour of the lofty disciple of Aristotle ^a, his slow pace, his solemn tone, and the pompous cadence of his periods, would now be hardly considered as legitimate signs of magnanimity. And while the meanest soldier would now shudder at the practices of ancient warfare, the triumphs of even a Scipio himself must shrink and fade before the lustre of our Edward at Poitiers. If, indeed, there are any who still continue to doubt the efficacy of honour, let them look to a period

^a Ευσυννοκτος. Rhet. II.

^b The English at Poitiers, after having supped, unarmed, in company with prisoners twice as numerous as themselves,—“chacun s'en alla en son logis, avec ses prisonniers, Chevaliers et Escuyers, qui se rançonnerent envers eux qui prins les avoyent : qui leur demandoient, sur leur foy, combien ils pourroient payer, sans eux grever, et les croyoient légèrement ;—et si disoyent communément, qu'ils ne vouloyent mie si etroitement rançonner nul Chevalier, n'Escuyer, qu'il ne peut bien cherir et avancer son honneur.” Froissart, L. III.

^c Κινησις βραδεία, φωνη βαρεία, λεξις σπασιμος. Aristotle was an accurate observer of the manners of his time ; if they (as appears from the specimen) were coarse and haughty, they can, however, form no imputation on the philosopher who describes them.

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when no other law maintained the interests of society, let them look to the chivalry of the middle ages. It is in fact in such times as these, it is in the season of anarchy and peril, that this principle is peculiarly triumphant. And when it is considered that a large, perhaps the greatest part of the original conquerors of the Western Empire were voluntary and casual adventurers; when we take into the account the nature of their warfare, their ignorance and insubordination, their dissolute and mercenary habits, and the total absence of any ¹ local or patriotic attachment; when such was the situation of Europe, what else could have been expected but a total and immediate return to the crimes and miseries of a savage life?

Yet so far from this being the event, we may view with wonder the virtues and the refinement which succeeded. Nay, more; to this period of ignorance and confusion we owe no inconsiderable share of our present blessings; from this corrupted soil sprung the fairest shoots of European freedom; from this chaos arose those goodly frames of polity, of which our own country still retains the last and proudest remnant. Such were the glorious effects produced by a sense of honour, as nourished and guided by the institutions of chivalry. For that this was the principle whereon those institutions depended, is apparent from all those contrivances to feed and elevate self-respect, those forms and ceremonies, those distinctions, and ornaments, which were, in fact, the very essence and secret spring of their power.

The untamed and haughty warrior regarded with contempt the menace of impotent laws and a feeble sovereign; nor was he suited, either by temper or capacity, to attend to long declamations on the dignity of the moral sense, or the beauty of social virtue. But when he was told that cruelty was unworthy of a *brave man*, and that a *knight* should disdain a falsehood, when he was moved to virtue by his own admiration of himself, he heard a language which he understood, and an argument suited to his habits and desires. In every part of this wonderful fabric is a similar process visible. It is displayed in that ² rigid minuteness of courtesy which, however romantic it may seem, yet by the habits of benevolence it produced, was the cause of far greater advantages than the marshalling a procession, or preserving the harmony of a banquet. We discover it in that refined and delicate intercourse of the sexes, of which the ancients had no idea; in the constancy

¹ This was acquired very slowly indeed, even in Froissart there is no appearance of it.

² St. Palaye. *Memoires de la Chevalerie*, N. 15. P. 39. Also *Le Chev. de la Tour a ses Filles*.

of their attachment, and the zeal, I had almost said piety of their attentions. It may be seen in that dignified humanity which so admirably tempered their native courage; which, in the warmest contests, and most inveterate feuds, preserved them untainted by that dark and atrocious revenge so disgraceful to the character of the ancient world. Even their single combats were surely preferable to the ' poisonings and murders of Rome, and in the " arms of courtesy ", the preparation of the lists, and the other precautions against bloodshed, we must acknowledge that a true knight as he was, " without fear," so was he almost " without reproach."

And thus, too, was that lofty spirit of independence, which claimed an almost regal dignity, turned to the maintenance of public order. Their freedom was restrained by fealty, and to loyalty submission itself became a pride. Yet, if that authority which they thus adored, had imposed any order inconsistent with honour, they proved at once that it was the principle which swayed them, and not the form; that they obeyed themselves, and not their sovereign. When the governor of Bayonne was commanded to bear a part in the massacre of St. Bartholomew's Eve, " Let your orders," he replied, " Let your orders be such as we are *able* to perform." His great soul, says Montesquieu, conceived a base action to be an impossibility. To this same elevation of principle we may also trace that strong, though untutored zeal for Christianity, which, imperfect as it certainly appears, was no small advantage in the peculiar dangers of the time.

Nor though the bigotry of the feudal ages has been much insisted on, can we find in the general habits of the people much of that illiberal hatred with which they have been charged. The Saracens, in particular, seem to have been regarded with no ungenerous animosity, and in their histories and romances we often find distinguished mention of a Saladin ², a Palamedes ³, or a Sultan of Olifarne ⁴. But in this, as in most other points, the spirit of chivalry had a constant reference to a love of glory, and what they

¹ Livy, xl. 42. vii. 48.

² Roman de Dom Ursino le Navarie. Tressan ix. 6. the " combat a outrance " was seldom permitted except in cases of " felonie " or treason. So in Dryden's Palamon and Arcite.

" ——— none shall dare
With shorten'd sword to stab in closer war,
But at fair distance fight with manly strength,
Nor thrust with biting point, but strike at length."

³ Way's Fabliaux.

⁴ Amadis de Gaul.

⁵ Froissart.

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believed the interests of the Christian religion. "For as the priesthood was instituted for the Divine Service" (they are the words of Alonzo the Fifth of Portugal¹), "so was chivalry for the maintenance of religion and justice. A knight should be the guardian of orphans and widows; the father of the poor; and the prop of those who have no other support. They who do not act thus are unworthy to bear the name."

These glorious instances of the virtue of our ancestors, while they ought to excite our warmest emulation, evince that even the absurdities of a chivalrous sense of honour had no small effect in softening the ferocity, and refining the manners of the world. They do more; they prove that a great and beneficial change had been accomplished (a change to effect which honour was by itself incompetent,) by the influence of that pure religion, which superstition might obscure, but could never entirely efface.

We have not attempted to follow the sense of honour through all its principal bearings, its nature, its propriety, its effects on individuals, and above all, on nations. It appears that in every age, and under every form of government, it has been productive of great, though not unmingled happiness and glory. In the remarkable period of chivalry, we have seen it supplying the place of law, of civilization, and philosophy; and elevating the rude warriors of the north to virtues which the Greeks and Romans were unable and unworthy to comprehend. It has, however, been admitted, that, while we gaze at the advantages, we are not to overlook the danger; and that self-respect can claim no good effects unless moderate in its degree, and wise in its direction.

To obtain this desirable end, no means are so effectual as a deep and steady conviction of the perfect insignificance of every human motive, when put in competition with the eternal claims of reason and virtue.

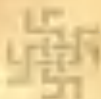
To a religious sense, indeed, the very praises of a sense of honour must prove its inferiority. Excellent and noble as it sometimes appears, we can only give it credit as a useful secondary motive, a powerful human engine, which derives all its value from being employed in the cause of virtue. Even when well directed there is always room to apprehend, that dignity may degenerate into punctiliousness, and honour into a selfish and lazy pride. Its direction is, however, of most importance; and when we consider that this must entirely depend on the desires or prejudices of those

¹ He addressed them to his son over the dead body of the Count Marialva, slain at the storming of Arzita. Lyttleton's Hen. II. iii. 159. Mickle's *Lusiad* III. note ad finem.

on whose opinion we form our own, we cannot expect in such local and variable laws, a steady criterion of right or wrong, or a code of general morality.

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As an auxiliary impulse it may be allowed; as a final object never. There are, it must always be remembered, there are occasions when the friendship of the world must be rejected and despised. In the mist and obscurity of our voyage, we may be allowed the aid of human invention, and may steer our course by the time-piece or the compass; but let us not, as we value our safety, let us not forget to correct and regulate their imperfect authority, by a constant reference to those Celestial Lights, whose truth no man can impeach, and whose laws are the laws of eternity.



CARMEN SÆCULARE,

A PRIZE POEM.



CARMEN SÆCULARE,

A PRIZE POEM,

RECITED AT OXFORD, 1801.

Felices Britonûm curas, atque addita vitæ
Commoda, et inventas artes, bellicque triumphos,
Expediam : Vos, Angliacæ clarissima gentis
Lumina, queis mundi rerumque arcana retexit
Ipsa volens Natura ; et vos, qui martia passi
Vulnera, pro patria justis cecidistis in armis,
Magnanimi heroes ! vestras date floribus urnas
Spargere, nec nostræ conamina temnite musæ !

APPEN-
DIX.

Sit mihi fas audita loqui, sit facta referre,
Tardaque bis denis volventia tempora lustris
Respicere ; humanæ licet æquora turbida vitæ
Musa gemat circumspectans, secumque revolvat
Mæsta hominum scelera, et parvo sub pectore fluctus
Irarum ingentes, et corda oblita futuri.

Inde graves nasci luctus, et bella per orbem,
Et diræ passim cædes, et mille doloris,
Mille mali facies, fuso Discordia crine
Funeream accendens tædam, insatiata cruore
Vindicta, et desolatas bacchata per urbes
Ambitio, et Culpæ merito comes addita Pœna.

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Nam Pater omnipotens ignotis legibus orbem
Temperat, et denso noctis velatus amictu,
Sceptra tenet, nobis, credo, neque machina rerum
Tota patet, certive arcana volumina fati.

Haud tamen, haud nostrum est rerum alte exquirere causas;
Tantum adeo aversamur opus, magis acta referre,
Et patriam aggredimur laudem, vocat altior armis,
Altior ingenio Britannia, sæcla parentum
Exsuperans fama, et majoribus inclyta cœptis.

Depictas alii voces, Cadmeia signa¹;
Et Batavum² curas, calami quæ tædia primum,
Et scriptæ docuere moras odisse tabellæ;
Mirando ductas alii magnete carinas,
Nitratosque ignes celebrent, imitataque Divûm
Fulmina, vim quorum contra nihil ipsa valeret
Lorica Æacidæ, aut clypei septemplex orbes;
At cœli docuisse vias, quo concita motu
Sydera agant certa nocturnas lege choreas;
Qui cursus anni; quo sol moderamine flectat
Errantes stellas, medii ad prætoria mundi
Regius ipse sedens; coeundi quanta cupido
Ordine quæque suo teneat; quo turbidus æstu
Invadat terram fluctus, fugiatque vicissim,
Luna, tuum comitatus iter; quæ splendida lucis
Materies; septemque Iris trahat unde colores;
Laus erit hæc saltem, nostroque hæc gloria sæclo.

Quanquam etenim haud nostris illuxit prima diebus
Vis animi, Newtonæ, tui, et felicior ætas
Ingenii eximios jactet nascentis honores;
Sed vidisse tamen, sed et audivisse docentem
Te, decus O patriæ! Naturæ magne sacerdos!
Contigit huic sæclo, et circumflevisse sepulchrum.

¹ Letters, which are generally believed to have been introduced into Europe by Cadmus.

² The discovery of printing (however the fraud of John Faustus may have transferred a part of the praise to Mentz) appears to belong to Holland.

Nec vero, interea, nobis non utilis unda ¹,
 Suppositis flammis, modicoque accensa calore,
 Mirum adeo tulit auxilium, stat turris ad auras,
 Sulfurea nebula, et fumosis cincta tenebris;
 Pendet abhinc vastamque extrudit in aëra molem
 Ferratis trabibus centumque innexa catenis
 Machina, quin subtus calefacta sævit aquæ vis
 Alta petens, gelidam tecti de culmine nympham
 Quæ simul accepit gremio, condensa residit,
 Desertumque super spatium et vacua atria linquit,
 Nec mora,—præcipiti tendens in inania cursu,
 Irruit, et portam obstantem circumfluus æther
 Deprimit, hinc motu alterno surgitque caditque
 Libra ingens, molesque graves impostaque temnit
 Pondera; quin tali humentis penetralia terræ
 Auxilio ingredimur qua divitis ima metalli
 Vena latet, tali domitum molimine ferrum
 In varias cogit formas, fingitque premendo
 Malleus; at veniet tempus, cum viribus illis
 Adverso tardas urgebit flumine cymbus
 Navita, et obstantes scindet sine remige fluctus.

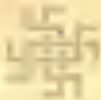
Sed neque nos ignota latent tua tenuia regna ²,
 Aura levis! quantos ibi nostri mira triumphos
 Vis tulit ingenii! lustratam navibus æthram,
 Littoribus longe patriis terraque relictæ,
 Vidimus, et magni superantes mœnia mundi
 Icarias homines ausos contemnere pœnas.

Quin et scire datur quo crebris ignibus aër ³
 Innocuum micet, ardentem quo fulminis alam
 Ducat docta manus, certoque in tramite flammam
 Dirigat; agnosco hæc nostris concessa diebus

¹ The steam-engine.

² Though the balloon itself be a French invention, yet the discoveries which gave rise to it are most of them British.

³ The conductor.



Arcana, et longos proavis ignota per annos !
 Nonne vides ? nimborum inter cœlique tumultus,
 Præscripto celeres concurrunt ordine flammæ,
 Porrigit excelsum qua ferrea virga tridentem
 Servatrix ; tutis assurgunt templa columnis
 Interea, regumque domus atque aurea tecta.

Hinc etiam variis aptat medicamina morbis ¹
 Naturæ expertus sapiens, renovatque trementum
 Corpora fracta senum, et tristi languentia nocte
 Lumina ; jam vitreo circumvolvente cylindro
 Igneus exsiluit vigor, et penetrabilis artus
 Percurrit calor, et venis se immiscuit imis.

Quid referam servata undis, ereptaque letho ²
 Corpora, cum sævis Acherontis faucibus hæsit
 Eluctans anima, et vultus et livida circum
 Tempora dirigit concreto flumine sanguis ?

Atque ea dum in patrio molimina tanta movemus
 Rite solo, interea haud segnes aliena per arva
 Insequimur famam, meritosque augemus honores.
 Vos fortunati ! primum quibus ausa carina
 Spernere cæruleos fines, et limina rerum
 Antiqua, et magno nova quærere littora ponto !
 Talibus inceptis olim tua flumina, Amazon,
 Inventique Cubæ scopuli, Gyanæque ³ paludes,
 Visaque thuriferis ⁴ pulcherrima Florida pratis.

Non tamen Hesperius ductor ⁵, non classis Ibera,
 Non quos bellipotens emisit Lisboa nautæ,

¹ Electricity.

² The Humane Society.

³ So is Guiana written by Fracastorius.

⁴ According to the Spanish voyagers, Florida was so called from the odour which filled the air on the approach of the ships to land.

⁵ Columbus.



Laudibus Angliaci certent ducis, ille sonantes
 Annyanis ¹ scopulos inter, glaciataque ponti
 Claustra viam tenuit, non illum terruit Arctos
 Parrhasis, atque suis Boreas sævissimus oris.
 Nec minus immites fluctus et littora vidit
 Australi vicina polo, qua frigida pandit
 Cæruleos Maloïna ² sinus, atque altera nostris
 Subjecta imperiis, terrarumque ultima Thule ³.
 Quem non dira fames auri, non impia duxit
 Ambitio, aut sævæ fallax pietatis imago ;
 Sed patriæ divinus amor ; sed vivida virtus
 Impulit, et meritæ laudis generosa cupido.

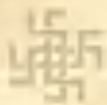
Nec lustrare vias tantum tractusque latentes
 Æquoris audaces jussit Britannia puppes ;
 Scilicet oceani imperium invictumque tridentem
 Classe virisque potens, tenet, æternumque tenebit
 Illa, maris regina ; en ! Plata sonantibus undis,
 Ultimus, en, Daonas ⁴, et fulvæ Tigris arena
 Fundit opes varias, prædæque assueta Malaya
 Submisso nostras veneratur acinace leges.
 Quid tantum memorem imperium, quid subdita regna
 Æthiopum, primoque rubentia littora sole,
 Et quibus assiduo curru jam lenior oris
 Effundit fessæ tandem vis sera diæ ?
 Nobis, quos rapido scindit Laurentius amne
 Felices parent campi, et qua plurima Ganges
 Regna lavat, positis armis conterrita pacem
 Birma petit, gens dura virum petiêre Marattæ,
 Quid Javæ referam montes, quid saxa Mysoræ ?
 Quæque nimis tepido consurgis proxima soli,
 Taprobane, lætasque tuas, Caffraria, vites ?
 Tuque etiam immeritis Gallorum erepta catenis,

¹ The Japanese name for the Straits of Behring.

² The Spanish name for Falkland's Islands.

³ So called by Captain Cook, as being the most southern known land.

⁴ The river of Ava.



APPEN-
DIX.

Anglorum læto fluitantia signa triumpho
 Vidisti tandem, Melite! tuque, inclyta Calpe!
 Firma manes, nostris dudum decorata tropæis,
 Quæ rupe Herculeæ, quæ milite tuta Britanno
 Hispanûmque minas et inania despicias arma.
 Interea, quæcunque viam tenere per undas,
 (Sæva licet nostro minitetur Gallia regno,
 Et conjuratis Europæ ferveat armis)
 Submittunt humiles nobis vexilla carinæ.

Nec tamen has tantum meruit Brittannia laudes,
 Magna armis,—major pietate;—hinc Ille¹ remotos
 (Ille, decus nostrum, et meritæ pars optima famæ)
 Lustravit populos, et dissita regna tyrannûm,
 Panderet ut mæstas arces invitaque Phœbo
 Limina, qua nigris late sonuere cavernis
 Assidui gemitus et iniqui pondera ferri.

Hinc etiam Lybico² consurgunt littore turres,
 Nostræque incultis monstrantur gentibus artes,
 Hesperidum scopulos ultra et deserta Saharæ
 Fœda situ: nec longa dies, cum servus iniqua
 Vincula rumpat ovans, et pictas Gambia puppes
 Et nova arenosis miretur mœnia ripis!

O patria! O felix nimium! seu pace volentes
 Alma regas populos et justa lege feroces
 Arbitra compescas, seu belli tela corusces
 Fulminea metuenda manu; tu, maxima, ponto,
 Tu circumfusus, victrix, dominaberis undis!

Cincta etenim patria frondentia tempora quercu
 Te comitem adjunxit, nostroque in littore sedem
 Aurea Libertas posuit, non illa furentes
 Sueta animos, cœcique incendere pectora vulgi;

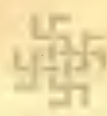
¹ Howard.² Sierra Leone.

Qualis Sarmaticos olim bacchata per agros
 Effera,—sanguinea,—aut qualem nunc Gallia plorat
 Maternis sparsam lacrymis et cæde suorum :—
 At populis, Alurede, tuis quæ candida primum
 Illuxit, cœli soboles, quæ sæva Britannum
 Frænavit corda et torvis metuenda tyrannis
 Jura dedit, longos illinc deducta per annos
 Imperia, et trino concordia fœdere regna.

Marlburios testor cineres, effusaque Galli
 Agmina (cum luctu pallens Lodoicus et ira,
 Undique disjectas acies fœdataque flevit
 Lilia, vix media demum securus in urbe,)
 Quid Libertatis potuit divinitus ardens
 Flamma, quid invicti testor potuere **Britanni**!

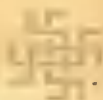
Nec jam magnorum proles oblita parentum
 Nascimur; haud adeo divinus pectoris ardor,
 Martiaque edormit virtus;—Tua flumina, Nile,
 Testor, quasque Tagus dives devolvit arenas!
 Scilicet et fractas vidisti, Texela¹, classes,
 Et spes abruptas, atque irrita tela tuorum!
 Quid referam claras victrici classe calendas,
 Qua viridem Armoricam inter Dumnoniaque arva
 Hesperio resonant Uxantia littora fluctu?

Cum spreto malesana Deo totumque per orbem
 Gallia, cœca, furens, cunctas sibi subdere gentes
 Sperabat, solioque sacros detrudere Reges,
 Reppulit ipsa suo venientem littore pestem
 Anglia, et his saltem vetuit consistere terris.
 Ergo inter medias Europæ illæsa ruinas
 Constitit, haud rerum tantis labefacta procellis,
 Devictos inter populos, et diruta late
 Imperia: has coluit Pietas conterrita sedes,

¹ Sic D'Anville.

Has antiqua Fides ;—atque, O, ni tristia fati
Jura vetent, orbis primum cohibere tyrannos
Nostrum erit, eversoque iterum succurrere sæclo.

REGINALD HEBER,
Commoner, Brazen Nose College.



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